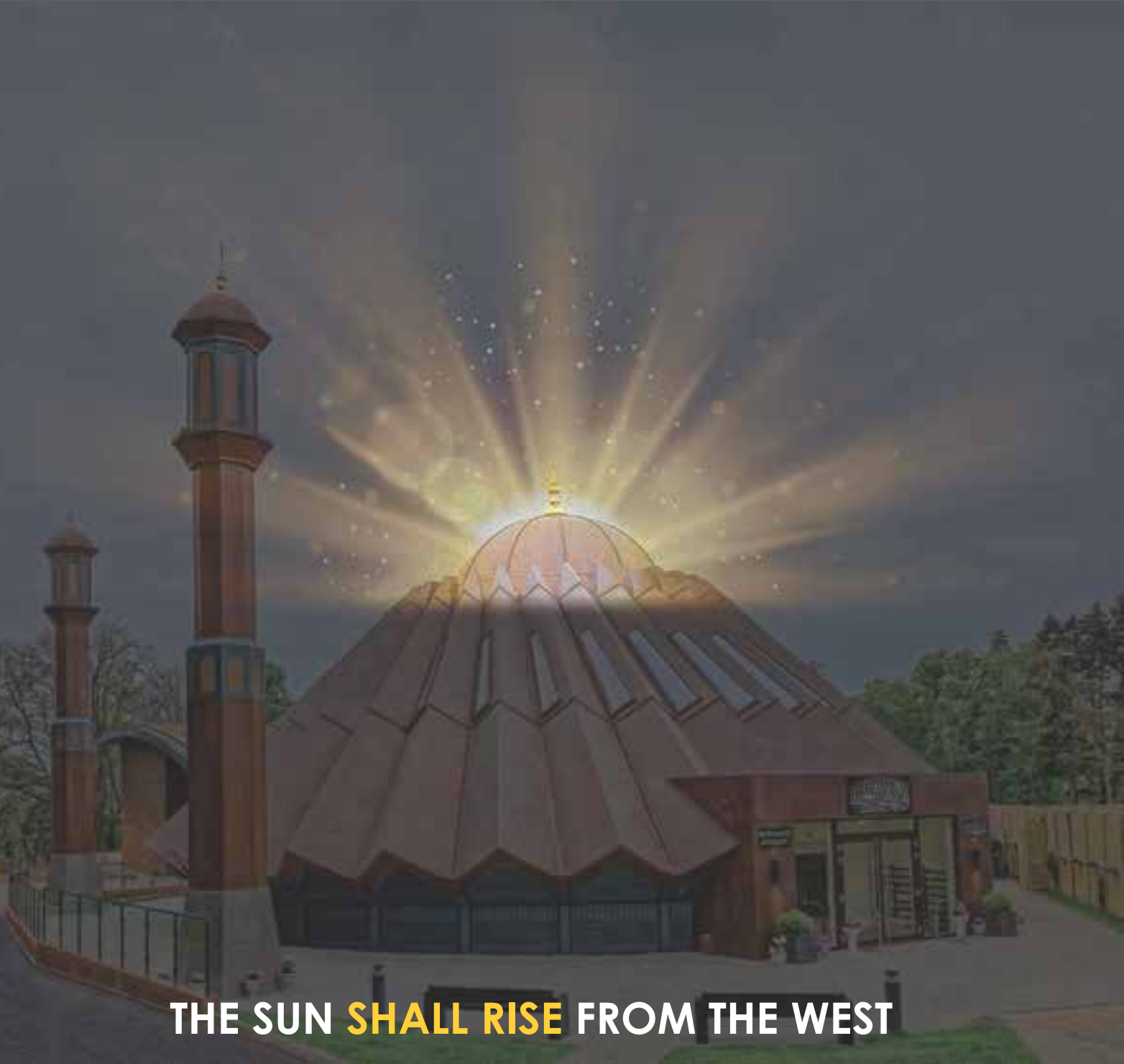


In the Latter Days, the sun shall rise from the West

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



## THE SUN SHALL RISE FROM THE WEST

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# The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 207 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

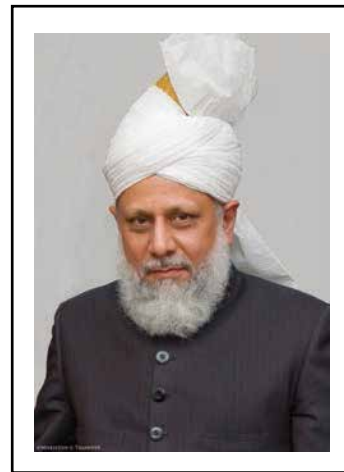
The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

Hazrat Ahmad (as) proclaimed Islam as the religion of man: "The religion of the people of the right path" (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by his elected successors. The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khlaifatul Masih V or Fifth Successor of the Promised Messiah(as).



Hazrat Mirza Masroor Ahmad,  
Khalifatul Masih V (aba)

[www.alislam.org](http://www.alislam.org)

[www.muslimsunrise.com](http://www.muslimsunrise.com)

# The Muslim Sunrise

[www.muslimsunrise.com](http://www.muslimsunrise.com)

The Muslim Sunrise is published by the Ahmadiyya Muslim Community, USA, under the auspices of Dr. Mirza Maghfoor Ahmad, Ameer/National President; 15000 Good Hope Road, Silver Spring, MD 20905, Phone 301-879-0110, Fax 301-879-0115.

The views and opinions expressed by individual contributors in this publication do not necessarily reflect the views of the Ahmadiyya Muslim Community, USA

Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

Email us at [MuslimSunrise@Ahmadiyya.us](mailto:MuslimSunrise@Ahmadiyya.us)  
or go online to [www.MuslimSunrise.com](http://www.MuslimSunrise.com)



## Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)  
as: 'Alaihis-Salam (may peace be upon him)  
ra: Radhi-Allahu 'Anhu/'Anha (may Allah be pleased with him/her)  
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)  
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

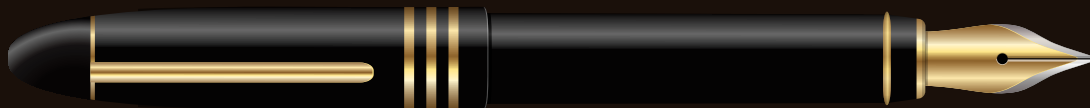
Library of Congress Call Number: BP195.A5 M8

Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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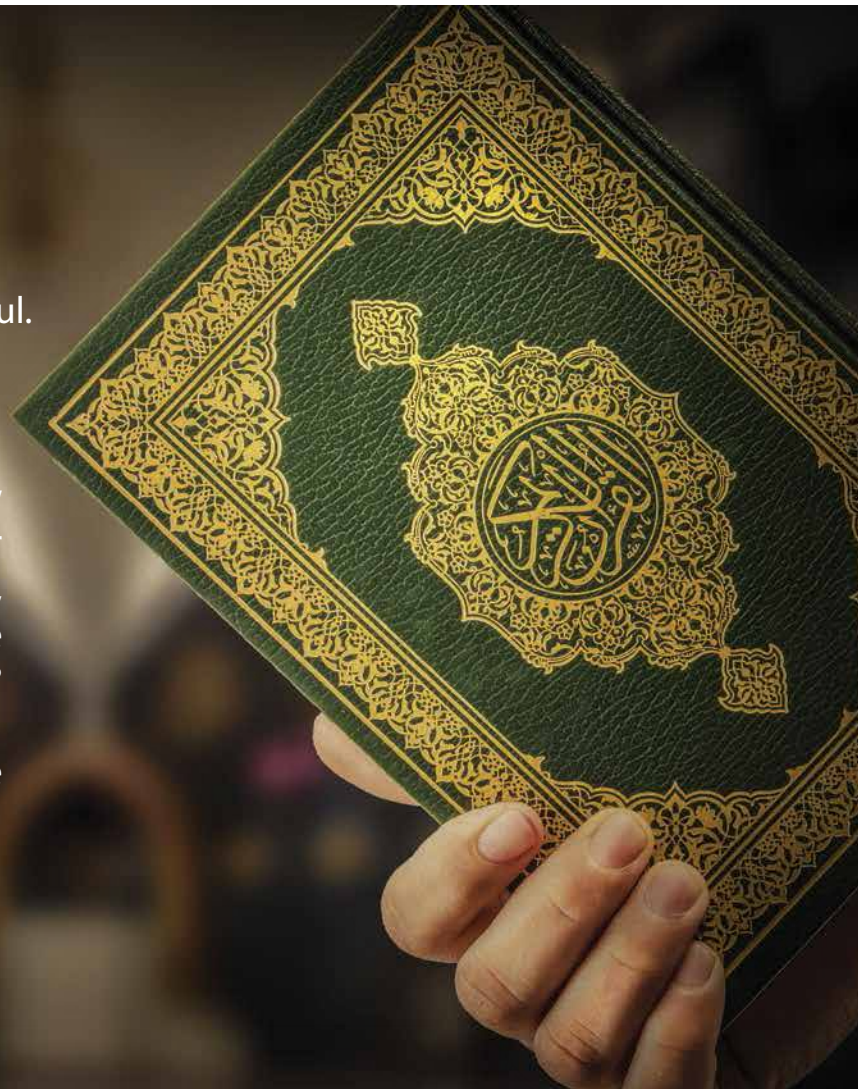


# FROM THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ  
لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ  
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ  
فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ  
وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ  
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٨﴾

In the name of Allah, the Gracious, the Merciful.

Or lest you should say, 'Had the Book been sent down to us, we should surely have been better guided than they.' There has now come to you a clear evidence from your Lord, and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of Allah and turns away from them? We will requite those who turn away from Our Signs with an evil punishment because of their turning away. (6:158)



# HADITH

## SAYINGS OF THE

# PROPHET

## MUHAMMAD (sa)

Usaid al-Ghifari reported that Allah's Messenger (May peace and blessings of Allah be upon him) came to us all of a sudden as we were busy in a discussion. He said:

“What do you discuss about?” They [the Companions] said: “We are discussing about the Last Hour.” Thereupon he said: “It will not come until you see ten signs before and [in this regard] he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and landslides in three places, one in the East, one in the West, and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.”

Sahih Muslim, Chapter: The Signs Which Will Appear Before the Hour (Book 54, Hadith 51)

# EDITION

## SPRING 2020

The East and the West are considered as representing two different cultures and civilizations. At times, they appear opposite to each other and in a clash. However, most of the world religions were born in the East. Among them are the faith traditions of Hinduism, Confucianism, Zoroastrianism, Jainism, Buddhism, Judaism, Christianity, Islam, and Sikhism. All of these faith traditions were taken to the West from the East.

In Islam, there is a prophecy of the Prophet Muhammad (sa) that “the sun shall rise from the West.” This issue of the Muslim Sunrise helps us to understand the meaning of this prophecy. It is a metaphorical prediction and does not indicate the physical rising of the sun from the West. The rising of the sun means that the light of Islam will spread not only in the West but also its message will be carried out from the West to other nations in Latter Days.

The International Ahmadiyya Muslim Community believes that God initiated this process through the founder of the Community one hundred and thirty years ago. Now, his successors have expanded this process. In this issue, we have tried to cover various aspects of this prophecy.

Please, read all the articles carefully, and give us your feedback.

**Mubasher Ahmad**  
*Editor-in-Chief*





# IN THE WORDS OF THE PROMISED MESSIAH(as)

(Prayer recited by Mirza Ghulam Ahmad (as) at the Occasion of the Diamond Jubilee of Her Majesty Queen Victoria.)

My friends, the object which has brought you here is to convene a meeting of thanksgiving on the happy occasion of the Diamond Jubilee of Her Majesty's reign in remembrance of the manifold blessings enjoyed by us during Her Majesty's time. We offer our heartfelt thanks to God, who, out of His extraordinary kindness, has been pleased to place us under this sovereign rule, protecting thereby our life, property, and honor from the hands of tyranny and persecution and enabling us to live a life of peace and freedom. We have also to tender our thanks to our gracious Empress, and this we do by our prayers for Her Majesty's welfare. May God protect our beneficent sovereign from all evils and hardships as Her Majesty's rule has protected us from the mischief of evildoers. May our blessed ruler be graced with glory and success and be saved at the same time from the evil consequences of believing in the divinity of a man and his worship. My friends do not wonder at this, nor entertain any doubt as to the incredible powers of the Almighty because it is quite possible for Him to confer choicest blessings upon our gracious Queen in this world and the next. Hence a strong and firm belief in the Omnipotence of the Supreme Being who made this spacious firmament on high and spread the earth beneath our feet illuminating them both with the sun and the moon. Let your sincere prayers as to the good of Her Majesty in matters spiritual and temporal, reach His holy throne. And I assure you that the prayers that come from hearts sincere earnest and hopeful are sure to be listened to. Let me pray then, and you may say Amen: Almighty God! As Thy Wisdom and Providence have been pleased to put us under the rule of our blessed Empress enabling us to lead lives of peace and prosperity, we pray to Thee that our ruler may in return, be saved from all evils and dangers as Thine is the kingdom, glory, and power. Believing in Thy unlimited powers, we earnestly ask Thee, All-Powerful Lord,

to grant us one more prayer that our benefactress the Empress, before leaving this world may probe her way out of the darkness of man-worship with the light of la-ilaha illallah Muhammadur Rasulullah (There is no God but Allah and Muhammad is His Prophet). Do Almighty God as we desire, and grant us this humble prayer of ours as Thy will alone govern all minds, Amen! My Friends! Trust in God and feel not hopeless. Do not even imagine that the thoughts of worldly potentates and earthly kings are beyond His control. Nay, they are all subservient to His Holy Will. Let; therefore, your prayers for the welfare of your Empress in this world and the next, come from the bottom of your hearts. If you are loyal subjects, remember Her Majesty in your night and morning prayers. Pay no heed to the opposition. Let your words and deeds be pure and free from hypocrisy. Lead lives of virtue and righteousness, and pray for the good of your well-wishers, because no virtue goes unrewarded. I conclude with an earnest desire that God may grant our prayer, Amin.

(Dated: June 23, 1897)



Hazrat Mirza Ghulam Ahmad of Qadian,  
The Promised Messiah and Imam Mahdi (as)

# Tours of the West

by Hazrat Mirza Masroor Ahmad,  
Khalifatul Masih V (aba)

Frasat Ahmad

Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (as), stated, "The days are fast approaching when the sun of truth will rise from the West, and Europe will be able to recognize the true God" (1).

He also emphasized, "The time is not far. Rather, it is nigh when you will see angels in troops descend from Heaven and influence the hearts of people in Asia, Europe, and America" (2).

Today, we are indeed witnessing this very miracle that Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), so potently prophesied. His fifth Successor, endowed with an angelic spirit, has traveled across the world for the last 17 years to influence the hearts of people so that the people of Europe and America recognize the true God.

Even Hazrat Bashiruddin Mahmood Ahmad, Musleh Mau'ud (ra), in 1957, predicted that Islam Ahmadiyyat would spread throughout the world, especially to the West, through Khilafat. He wrote:

"Look, we are propagating Islam all the world over. But have you ever pondered how this propagation is being done? It is being done only through the blessings of Khilafat. There is a Centre at which all those who have love of Islam in their hearts, have gathered together, and under it they are making collective efforts for the victory and revival of Islam. At the surface, they appear to be a few individuals, but there has developed among them a power that can accomplish great deeds. Even as water falls from the sky in drops, and then the same drops form into streamlets, and then the same streamlets form into a flowing river, we, too, are gaining ever increasing strength and power. The reason is only that Allah has blessed us with Khilafat" (3).

These are quite grand statements. But where is the proof? Has Khilafat, especially the Khilafat of Hazrat

Mirza Masroor Ahmad (aba), really magnetized the West toward Islam? The truth lies in the numbers, the data. So, let us study and analyze the countless tours that Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), has embarked upon in the West for nearly two decades now.

Luckily, Maulana Owais Ahmad Naseer, a Missionary working in the Library in Jamia Ahmadiyya Rabwah Senior Section, has done the work for us. He has compiled data of all the foreign tours outside of the UK of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), until 2018 in an article where he writes, "When I analyzed and reviewed the reports published in *Al-Fazl* of beloved Huzoor's tours spread over 15 years, I became lost in an astonishing and fascinating view. Every report demonstrated the reflection of such a view, which is utterly impossible even to attempt to count, enumerate, or cover. It was akin to the impossibility of describing the beauty of Prophet Joseph (as) in words" (4).

He proceeds to write, "Khalifatul Masih's illuminating and beaming face has performed enchanting magic on the hearts of different nations, countries, populaces, colors, languages, and classes of society spread across the world. Every heart testifies that this is not actually magic, but it is the spiritual and heavenly movement of the



Prime Minister of Canada, Justin Trudeau meeting  
Hazrat Mirza Masroor Ahmad (aba)

blessings and light of Khilafat spread from horizon to horizon, which magnetizes the whole world to itself. It is as if sitting upon the throne of Khilafat-e-Ahmadiyya is that King who governs the hearts of the entire world, in its true meaning.”

So, let’s get into the numbers: (Remember, the data only covers until 2018)

### A COMPREHENSIVE ANALYSIS OF KHALIFATUL MASIH V’s (aba) TOURS:

- Total Tours: **109**
- Total Countries: **29**
- Total Days on Tour: **1,071**
- Total Foundation-Stones Laid for Mosques: **42**
- Total Inaugurations of Mosques: **103**
- Meetings with Influential & Educated Members Of Society: **14,237**
- Personal Meetings with Ahmadi: **190,692**

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), has spent nearly three years outside of the UK on tours of Western countries. He has toured 29 countries. He has had 190,692 personal meetings with Ahmadi Muslims.. He has had 14,237 meetings with influential and educated members of Western society. The data speaks for itself.

And the data proves that Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), is on a mission to magnetize the West towards Islam. And he is succeeding.

Hazrat Mirza Masroor Ahmad (aba) himself, in his November 16, 2018, Friday Sermon, explains three great benefits of his tours in the following words:

“The three major benefits are that, firstly, I can meet intellectuals and influential people of such countries.

This takes place by way of audiences at inauguration ceremonies, or receptions, of new mosques, etc. Secondly, people are introduced to the real teachings of Islam and Ahmadiyyat through media coverage. The third major benefit is that personal contact and bond is established with the members of the Community. This, in turn, increases them in their faith and sincerity, and the relationship of love and brotherhood is strengthened. The personal meetings of the Khalifa with the members of the Community and then their mutual interaction with one another brings about an extraordinary change in them and instills a certain passion in them. Moreover, I can address them directly through my sermons, given the current situation of those countries.

By the Grace of God Almighty, such tours have very positive effects in terms of building a bond with our members as well as the external audience, and I can oversee the administration of the Community. Due to direct observation and information, I get to know of many things” (5).

The diaries of the Press Secretary, Abid Khan, of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), also present innumerable quantifiable proofs that Hazrat Mirza Masroor Ahmad (aba) has influenced Westerners’ hearts toward recognizing God. Only one example from Hazrat Mirza Masroor Ahmad’s (aba) recent 2018 tour to America, and Philadelphia in particular, will suffice here. Abid Khan recounts how he met Annetta Curry, an African American Christian who listened to Hazrat Mirza Masroor Ahmad (aba) deliver his address inaugurating the new Philadelphia Mosque. He writes:

“Amongst the people I met, one person I will not forget was a middle-aged African-American lady, a practicing Christian, called Annetta Curry. ‘Definitely, I came here with a very different impression of Islam and Muslims. Before I came here, I was fearful – actually very fearful. You do not know what thoughts I had in my heart! I actually believed that this Mosque was going to be built as a front for terrorist financing and as a hub of extremism and that you would plot another 9/11 at this Mosque. It’s no exaggeration to say that I thought that this Mosque will destroy the peace of this city and in fact of the United States.

I had those fears right up until the moment your Caliph started speaking. But as soon as he started to talk, he





Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) speaking with Journalists

immediately put my heart at ease. He made me feel comfortable. Honestly, I cannot tell you how glad I was that I came this evening! Today, after listening to him I feel I have been educated. I have realized that every religion has some bad people but that we should not assume all Muslims or Mosques are extremist." Wiping tears from her eyes, Annetta continued: "Even the way he looked and spoke put my heart at ease. The Caliph is so elegant, so beautiful. It is as if there is a halo around him. I feel so peaceful now. I feel so peaceful. You have no idea how peaceful I feel! I never expected to feel like this. I honestly never did. I was in awe of the Caliph. I kept looking at him and thinking he is a man of truth and a man of peace. The more he spoke, the more I relaxed and eventually every single fear I had completely disappeared.

He said that Ahmadi Muslims will be there to wipe away the tears of their neighbors. What he does not know is that when he said these words, I began to weep and had real tears in my eyes. I thought of how my fears were completely wrong and how miseducated I had been.

I promise you that I am going to tell my people everything I have seen and heard here tonight. I am going to tell them about Islam and educate them, like I have been educated. My name is Annetta Curry and I promise you that Annetta Curry is going home with a message to tell her people to embrace this Mosque, just like this Mosque has embraced me. That is my mission now and what I am going to do. I promise. I promise. This is my task and I'm not going to waste any time. Starting tomorrow, I am going to be preaching the message of the Caliph" (6).

What more do we need? Quantifiable proof that Hazrat Mirza Masroor Ahmad (aba) has fulfilled and continues to fulfill the prophecy of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (as): "You will see angels in troops descend from Heaven and influence the hearts of people in Asia, Europe, and America" (7).

## References:

1. Hazrat Mirza Ghulam Ahmad (as), *Majmooa al-Ishtiharat*, Ishtihar January 14, 1897, Pg. 304
2. Hazrat Mirza Ghulam Ahmad (as), *Victory of Islam*, Pg 21
3. *The Al-Fazl*, March 28, 1957
4. *Al-Fazl International*, April 19, 2019
5. Hazrat Mirza Masroor Ahmad, Friday Sermon, 16 November 2018. <https://www.alislam.org/urdu/khutba/2018-11-16/> (Accessed February 10, 2020)
6. <http://www.pressahmadiyya.com/wp-content/uploads/2019/03/USA-Guatemala-2018-Part-1.pdf>, Pg. 66-71 (Accessed February 10, 2020)
7. Hazrat Mirza Ghulam Ahmad (as), *Victory of Islam*, Pg 21



# The Meaning of the Prophecy “the Sun Shall Rise in the West”

Naveed Malik

The Holy Prophet Muhammad (sa) received numerous prophecies, which he shared with his companions, concerning the future. Many of these revelations spoke of “the Latter Days,” a time in the distant future that would precede “the Last Hour.”

On one occasion, some of the Prophet’s (sa) companions were gathered together in a room under his apartment, and he came down to see them.

“What are you discussing?” inquired the Holy Prophet (sa).

“We are discussing the Last Hour,” replied the companions.

The Prophet (sa) then said, “It shall not come to pass until you see ten signs.”

He then proceeded to mention the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus, Son of Mary, Gog and Magog, and three eclipses—one in the east, one in the west, and one in Arabia (1). While all these signs and their fulfillment merit extensive discussion, this article discusses the sun’s rising from the west, the prophecy, its meaning, and fulfillment.

## Literal Interpretation

Translated, the Arabic wording of the relevant portion of the Hadith mentioned above, *Tulu’ash-shamsi min maghribiha*, reads: “the rising of the sun from its west.”

The subject pronoun –ha (“its”) in the word maghribiha (“it’s west”) appears to refer to the sun itself, meaning that the sun will rise from west of its standard position. As we know, the present west-to-east rotation of the earth—due to its current magnetic north and magnetic south—causes the sun to appear, or “rise,” from the eastern horizon; in other words, the sun rises in the east. Accordingly, Hadith translators render the Hadith as “the rising of the sun from the west,” meaning that, per the prophecy, the sun shall rise over the western horizon; however, any significant westward shift would, linguistically, appear to satisfy the prophecy.



## Scientific Support

Remarkably, scientists have discovered extensive mineral evidence proving that the earth’s magnetic poles can and indeed have reversed—many times—with the last such occurrence taking place some 780,000 years ago (2). In layman’s terms, a compass back then would have said (today’s) east was west and vice versa (and the same goes for north and south). This means that rotation notwithstanding, the sun has indeed risen “from the west” in the distant past. Some geologists believe the next shift could be less than a thousand years away (3). This information did not exist 1,400 years ago, when the Holy Prophet (sa) made a prophecy that seemed like a scientific impossibility.

Even before these scientific discoveries, the vast majority of Muslim scholars advocated a literal interpretation of the prophecy—i.e., the sun will rise from the west in the Latter Days and before the Last Hour. (Incidentally, a paraphrasing of this very prophecy has served as the tagline for the Muslim Sunrise magazine for several years. I will now explain why.)

## Revealed Meaning

In 1891, shortly after establishing the Ahmadiyya Muslim Community and announcing his advent as the Latter-Day Messiah, Mirza Ghulam Ahmad (as) wrote in his book, *Izala Auham*:

“I certainly believe in the rising of the sun from the West; that said, it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam” (4). (And this is the meaning behind the Muslim Sunrise tagline.)

It is important to note that this is not a figurative or allegorical interpretation (known as *ta’wil*); rather, God Himself

revealed this understanding of the prophecy to Ahmad (as) through a vision. Furthermore, the import of this prophecy—that Islam shall spread to the West—need not preclude the possibility of a literal manifestation before doomsday. Indeed, the Promised Messiah (as) continued:

“Bear in mind that I do not deny the stance that *tulu’ash-shamsi min maghribiha* (“the rising of the sun from the west”) may possess other meanings too. I have simply stated the above-mentioned meaning based upon the vision that God Almighty granted me” (5).

The Holy Prophet (sa) went on to say that even if the entire world came to believe on that day, it would not benefit them, and the doors of repentance would be closed. In light of his vision, the Promised Messiah (as) explained the meaning of this part of the prophecy as follows:

“‘The doors of repentance will close’ does not mean that repentance will not be accepted. The meaning is that when the people of western nations enter Islam in droves, at that time, a great revolution in religions shall occur. And when this sun [of Islam] rises in its fullest sense, only those people shall be deprived of Islam for whom the doors of repentance have closed; i.e., whose inner natures are utterly unsuited for [accepting] Islam” (6).

### Has the Sun risen in the West?

In this same passage of *Izala Auham*, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), goes on to relate a vision. In it, he is standing at a pulpit in London—then considered the “capital” of the West—setting forth the truth of Islam in the English language, in a very well-reasoned address. The Promised Messiah (as) then catches several white partridges that had been sitting on small trees. He interpreted this vision as:

“I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them, and many righteous English people will be attracted by the truth” (6).

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), indeed never went to London; however, in 1924, his son and second successor, Mirza Bashiruddin Mahmood Ahmad (ra) made the journey to inaugurate London’s first mosque, Fazl Mosque. His speech on Islam was also read out at the World Conference of Religions that year. Reflecting upon this historic occasion in his capacity

as Director of Publications (*Nazir-e-Isha’at*) in Rabwah, Pakistan, Syed Abdul Hayee, commented on the following revelation vouchsafed to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as):

“Soon shall I help you. Help and victory and success during twenty years.”

Abdul Hayee notes:

“This revelation was received on January 3, 1904, and January 27, 1904. Adding “twenty years” to it makes 1924. So this revelation points to 1924, when Fazl Mosque, London, was established. The series of magnificent international victories which have now started is closely related to this mosque. This year is the fulfillment of the [Sun will rise from the West] and the initiation of international success and victories. It is also a fulfillment of the dream of the Promised Messiah [of speaking in London]” (8).



Mirza Bashiruddin Mahmood Ahmad (ra) in London, 1924

In 1984, his grandson and fourth successor, Mirza Tahir Ahmad (rh), migrated to London and established a new international headquarters in the capital of the West. From his pulpit at the same Fazl Mosque, he expounded the true teachings of Islam, giving many speeches and holding question-and-answer sessions in English for nearly two decades.

Ninety years after the first Conference on World Religions, in February 2014, in celebration of the UK Ahmadiyya Muslim Community’s centenary, the great-grandson of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), and the fifth successor, Mirza Masroor Ahmad (aba), stood at a pulpit in London’s Guildhall and gave the keynote address in English at the Conference of World Religions. Suffice it to say, the vision of the Promised Messiah (as) was fulfilled very fittingly in the person of Ahmad’s (as) successors.



Mirza Masroor Ahmad (aba) speaks in London, 2014

### Islam and the West

The missionary campaign of the Ahmadiyya Muslim Community grew by leaps and bounds during the caliphate of Mirza Bashiruddin Mahmood Ahmad (ra), in the 1920s, especially, and brought many converts from the West into Islam. (Interestingly, the Second Khalifa (ra) would comment on this very prophecy and on one particular missionary of the Community, which I will relate shortly.)

In 1921, Hazrat Mufti Muhammad Sadiq (ra), the first Ahmadi Muslim missionary to the United States, launched the Muslim Sunrise (evidently named as so for this very prophecy) from Highland Park, Michigan. Ever since, it served as a voice calling toward Islam. Similarly, the Community translated the Holy Quran into English along with many books of the Promised Messiah (as) and dispatched them all to the West. Today, Ahmadi Muslim missionaries live and propagate in Central and South America as well, one of the last regions of the world without a large Muslim population.

Whereas Muslims in Western Europe and the western hemisphere were insignificant in number at the head of

the 19th century, they now number in the millions, boasting many influential figures. A handful serve as Members of the United States Congress, while others have made and continue to make lauded contributions in the fields of science, medicine, mathematics, academia, literature, sports, and entertainment. Most importantly, the Khalifa of the time has resided in London for more than thirty-five years.

### Has the sun of Islam risen in the West?

Speaking in the context of this very prophecy in 1946, the Second Khalifa related that according to the Holy Prophet (sa), every Quranic verse has seven intrinsic meanings. He also explained that some Muslims mistakenly believe that when a prophecy is fulfilled, all of its aspects must be fulfilled in their entirety, when this is not the case at all. In fact, there are many meanings and manifestations of this specific prophecy.

One of its meanings, per the Second Caliph, is that in the Latter Days, the metaphorical sun will return from the west to the east, and this was fulfilled when Imam Jalal-ud-Din Shams (1901–1966)—whose name “Shams” means “the Sun”—returned from the West to India after



rendering great services for many years in spreading Islam to the West. Another manifestation, he said, would be the rise of Muslim missionaries from the West itself (9). This also took place with the establishment of Jamias (missionary colleges) in Canada (2003), England (2005), and Germany (2008).

And of course, as Syed Abdul Hayee observed, a great series of international victories to spread the message of Islam to the West has indeed begun. Indeed, Hazrat Ali (ra), the fourth successor and cousin of the Holy Prophet (sa), held that the advent of the Imam Mahdi itself was the manifestation of this prophecy (10). But it can be inferred from the writings of the Promised Messiah (as), and an explanation of the Second Khalifa, that the sun has yet to rise "in its fullest sense," a day that will be marked by the people of the West entering Islam in droves. Nevertheless, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), planted the seed that is now flourishing under the guidance of his successors, and the pivotal role he played in bringing Islam to the West is the subject of another article in this volume. Without ever discounting the literal manifestation of this prophecy in the slightest, let us close with this hopeful statement of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as):

**“ THE DAYS ARE DRAWING NEAR WHEN THE SUN OF TRUTH SHALL RISE IN THE WEST, AND EUROPE WILL COME TO KNOW THE TRUE GOD” (11).**

O Lord, number our years so that we may see that bright and joyous day!

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# Approaching the West

Mubasher Ahmad

**Note:** This article is a condensation of a chapter taken from Mubasher Ahmad's book *Approaching the West* published by Majlis Ansarullah USA.

... Say: *'To Allah belongs the East and the West. He guides whom He pleases to the right path'* (1).

*"For as the lightning comes out of the East, and shines even unto the West; so shall also the coming of the Son of Man be"* (2).

Hadrat Mirza Ghulam Ahmad (as), the founder of the Ahmadiyya Movement in Islam, was born in the East. His birthplace, Qadian, is a remote village in India, where he was born in 1835. Under Divine inspiration, he initiated the Ahmadiyya Muslim Jama'at in 1889. His mission to spread Islam was of universal magnitude. He repeatedly received God's reassuring revelations that his message shall reach all the people of the world:

*"I shall carry thy message to the ends of the earth"* (3).

*"A Warner came into the world, and the world accepted him not, but God shall accept him and will demonstrate his truth with powerful assaults"* (4).

Though Qadian was an unknown small village, it is amazing to note that Hadrat Ahmad's message did reach the West in his lifetime. It happened so fast that the Biblical prophecy concerning the 'Coming of the Son of Man' was certainly fulfilled: like lightning coming out of the East and shining over the West. Let us, therefore, examine some aspects of the success story.

Hadrat Ahmad (as) would appreciate the secular advancement in technology, agriculture and scientific fields of the Western nations, but pity their moral and spiritual degradation! He had full conviction that if the West was approached properly and prayerfully, it would incline towards the truth of Islam and discard the false creed of the Divinity of Jesus, and accept the Unity of God.

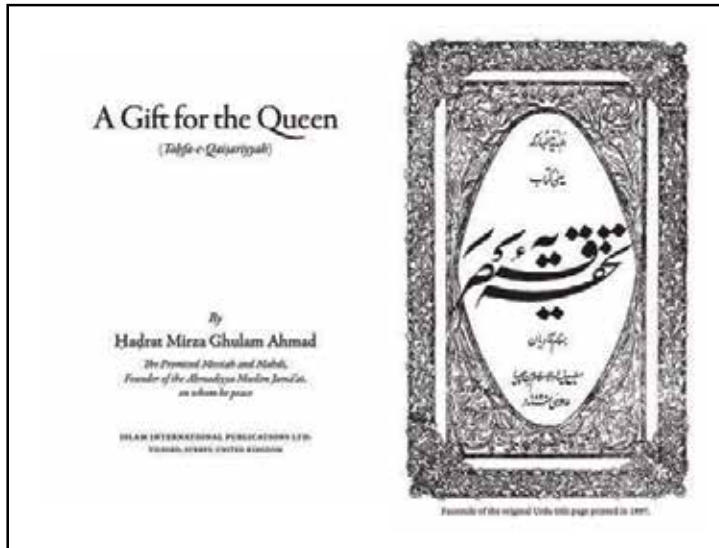
In his book *Izalah Auham* (1891), he wrote, *"The rising of the Sun from the West (as predicted by the*

*Holy Prophet of Islam to happen in the latter days) means that Western countries, which have for centuries been in the darkness of non-belief and error, shall be illuminated by the Sun of righteousness, and shall partake in the blessings of Islam"* (5).

Hadrat Ahmad (as)'s vision was fulfilled by the fact that first his writings did reach the West in his lifetime, and later his own son and successor, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (ra) came to London in 1924 and delivered a speech inviting the West to accept Islam. Later, Hadrat Mirza Nasir Ahmad, Khalifatul-Masih III (rh), came to London several times and addressed the Western nations. Hadrat Mirza Tahir Ahmad (rh), Khalifatul-Masih IV, migrated to the UK in 1984 and made London his headquarters. He also established MTA (Muslim Television Ahmadiyya)—a satellite transmission system that spreads the message from London to the entire world every day of the year. In 2003, Hadrat Mirza Masroor Ahmad (aba) was elected to be the Fifth Khalifah, and the location where the election took place was London. In addition, Islam International Publication Ltd. is now constantly producing a profusion of Islamic literature from the United Kingdom.

Plans to spread the true message of Islam among Europeans and Americans were discussed and implemented by Hadrat Ahmad (as) himself. He initiated several advertisements for publication in the Western media and sent letters to thousands of eminent Westerners inviting them to study Islam. At one point (1885), he mailed 16,000 registered letters to world's renowned religious leaders, scholars and thinkers asking them to remove any doubts that they might have against Islam by communicating to him. Many outstanding men, such as Alexander Webb (an American journalist and diplomat), F. L. Anderson (New York) and Dr. A. George Baker (Philadelphia) accepted Islam through corresponding with him directly. In 1893, he wrote a book entitled *A'ina-i-Kamalat-i-Islam* (Mirror of Islam's Excellence) and once again issued a notice specifically praying for the Caucasian race—the British people—to accept Islam.

In May-June of 1897, on the occasion of the Diamond Jubilee of Queen Victoria's reign, he wrote a booklet entitled '*Tohfa-i-Qaisariyyah*' (Gift for the Empress) and sent it to Her Majesty through the Viceroy of India, inviting her to Islam. He presented the truthfulness of the Holy Prophet Muhammad (sa) and the significance of Islamic principles that could lay a foundation for universal peace and unity of mankind. He also suggested to the Queen to hold an interfaith conference so that the British public could be informed of the teachings of Islam.



On the initiation of the 20th century, he decided to publish an English monthly magazine with the objective to inform and educate its readers about important current topics with particular emphasis on the Islamic perspective. Consequently, the first issue of "*The Review of Religions*" was published in January 1902. It was well-received in some Western countries. Hadrat Ahmad (as) expressed the purpose of the magazine in the following words.

As the members of our Jama'at are already aware that the principal purpose of my advent is to remove all the fallacies and the misconceptions which have been caused by Christianity and to invite people to the true Islam. This objective has also been described by the Holy Prophet Muhammad (peace be upon him) in such words that the Messiah will "break the cross." To fulfill this very mission, this magazine has been started (7).

Quickly the magazine became popular in the English speaking countries and received encouraging reviews

from eminent sources such as Count Tolstoy, Review of Reviews (London), and the Editor of the Encyclopedia of Islam.

Hadrat Ahmad (as) proclaimed that the West had not gone without witnessing the signs of God concerning the Second Coming of the Messiah. Earthquakes, showers of shooting meteors, and the eclipses of the Sun and the moon in the month of Ramadan were Divine signs fulfilling old prophecies, but the West had yet to witness a magnificent sign in the form a prayer-duel.

Dr. Alexander Dowie, a man with a spectacular career as a faith-healer, founding father of the Christian Catholic Apostolic Church and the establisher of the city of Zion in Illinois, USA, had threatened the Muslims of the world with destruction if they did not accept Jesus as their Savior. He had claimed to be the Third Manifestation of Elijah, the forerunner for the Second Coming of Jesus – who would, according to Dr. Dowie's claim, descend in Zion. He also used abusive language, insulting the Holy Prophet of Islam. In 1902 he prayed for the annihilation of Islam. Only one voice of concern was raised from the Muslim world, indeed from the East. Responding, Hadrat Ahmad wrote to Dr. Dowie, beseeching reason and restraint, urging him to stop proclaiming for the destruction of millions of Muslims. But Dr. Dowie heightened his expression of animosity and insulted Hadrat Ahmad (as) by

***"Do you think I reply to these gnats and flies. If I put my foot on them, I would crush out their lives."***

When reasoning was of no avail, Hadrat Ahmad (as) offered an easy way to prove the truthfulness of his claims: Dr. Dowie should pray only for one man's destruction -- that of Hadrat Ahmad (as). It was a challenge for a prayer-duel (*mubalahah*) stating that whosoever of the two was a liar should die a miserable death during the lifetime of the other! Hadrat Ahmad (as) was 12 years older than Dr. Dowie at that time (1902) and not in good health, whereas Dr. Dowie was in robust health and enjoyed great prosperity and popularity.

This challenge was amazingly unique to the Western mind, and the American news-media picked it up immediately. In mid-1903, more than thirty newspapers and periodicals, including Chicago Interpreter, Literary Digest, New York Mail and Express, Rochester Herald,

Boston Advertiser, Washington Pathfinder, Chicago Inter Ocean, Baltimore American, Houston Chronicle, and Morning Telegraph reported it. In fact, the news swept in the West like lightning.

On February 20, 1907, Hadrat Ahmad (as) published a prophecy that he had received from Allah entitled 'A Prophecy of a New Sign.' He wrote,

***"God says that He will show a new Sign, which will contain a glorious victory. It will be a Sign for the whole world, and it will be by God's own hands and from heaven. Let everyone wait for it because God shall show it very soon, so that He may make it evident that this humble person who is being abused by all nations is from Him. Blessed are those who may derive benefit from it" (7).***

Within less than two weeks of the publication of the above prophecy, on March 9, 1907, precisely, Dr. John Alexander Dowie died a pathetic death. Once again, the news of Hadrat Ahmad (as)'s astonishing victory in the prayer-duel spread as lightening in the West coming from the East! The Chicago Evening American summarized Dr. Dowie's life story in the following words:

***Gigantic success and tragic failure punctuated his life. Here are some remarkable works and reversals that marked Dowie's career: He built a creed; he was excommunicated. He built a city; he was expelled from it. He amassed a fortune of millions; he was reduced to virtual poverty. He elevated Voliva to great power; Voliva ruined him. He drew about him thousands who worshipped him; he died deserted by all save a handful of the faithful.***

The Sunday Herald of Boston wrote a detailed article on June 23, 1907, under the heading: Great Is Mirza Ghulam Ahmad the Messiah: FORETOLD PATHETIC END OF DOWIE AND NOW PREDICTS PLAGUE, FLOOD, AND EARTHQUAKE. Calling him a seer, the paper stated:

***The Indian gentleman has been well known in the eastern pastures of the world for many years. His claim is that he is the 'true Messiah who was to come in the last ages' and that God has showered him with Grace. He first came to the attention of the United States in 1903 on account of controversy with Elijah III. Since the death of Dowie, the Indian prophet's reputation has soared, for did he not tell the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take place with great sorrow and torment?"***



Another person who attracted Hadrat Ahmad (as)'s attention was one Rev. John Hugh Smyth-Pigott, who lived in Britain. He was a handsome and charming man who, like his predecessor, Rev. H. J. Prince, loved the company of young and beautiful women. He had more than 3,000 followers who lived very well, enjoying good food, drinks, and playing billiards in the company of attractive young ladies. All of his followers were promised immortality. In 1902, Rev. Smyth-Pigott claimed to be the Messiah – Jesus incarnate – "God, not man."

When the news reached Hadrat Ahmad (as), he took notice of his deceitful claims and said that similar false claimants had emerged at the time of the Messenger of Allah (sa) but were quickly annihilated. He predicted that the same would be the case of Rev. Smyth-Pigott. A revelation "Allah is severe in punishing!" was made public to be applicable to Smyth-Pigott (8).

On August 23, 1903, Hadrat Ahmad (as) issued another notice expressing his heartfelt pain that even in this age, false claimants were emerging among the followers of Jesus Christ. For this abhorrent situation, he blamed the Christian dogma of the Divinity of Jesus. Dowie had claimed to be Elijah in America, and Smyth-Pigott had become Jesus the God in London. Hadrat Ahmad (as) said that the difference between the two was that Dowie did not dare to call himself Jesus, but Smyth-Pigott was viciously bold to announce his Godhead. Soon after, the prophecy concerning him started to unfold, bringing him to manifest disgrace! The press widely publicized Smyth-Pigott's notoriety, and thus he was put to shame in the eyes of the entire world in the lifetime of the Promised Messiah, Hadrat Ahmad (as).

Hadrat Ahmad (as) was fully appreciative of all the scientific advancements made by the Western nations. He praised their inventions acknowledging them to be helpful in the process of globalization – especially in the fields of transportation and communication. He utilized all modern means to spread his message to the farthest corners of the earth. He remained ever thankful to God for enjoying freedom of religion and expression under the civilized and fair justice system of the British Empire. He was also aware of the political and economic weak condition of the Muslims, but did not believe that their progress lay in merely copying the West. He believed in the power of prayer and seeking help and guidance from Allah, the Exalted, and treading the path of righteousness. He remained critical of the Western philosophies that led mankind toward atheism and immorality. Western civilization was superficially attractive while lacking some of the basic moral principles. He abhorred ‘man-worship’ prevalent in the Christian West. Use of alcohol, pork consumption, lack of modesty, absence of ‘Purdah’ between genders, sexual promiscuity, depres-

sion, suicides, and occurrence of crime were the themes that he constantly expounded, presenting the remedy of righteousness and spiritual reformation to the West.

He had great trust in the potential ability of the Western people to recognize the truth. He emphasized that the teachings of Islam should be presented to them in a manner that suits their temperament. Knowledge of their languages and cultures was essential. He was fully convinced that the noble and righteous souls in the West shall be attracted to the message of truth, and the glorious Sun of Islam will shine over the West. He took all possible measures to reach out to the West. With the special Grace of Allah, he succeeded. He laid down a firm foundation for presenting the beautiful face of Islam upon which his Successors (Khulafa) have now built a worldwide network of Islamic missionary work! There is hardly any country in the West where the Ahmadiyya Muslim Jamaat has not reached.

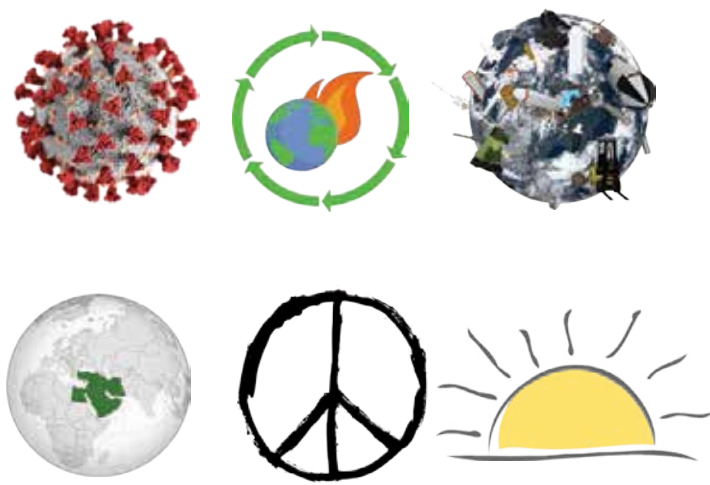
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# When Will the Sun Rise from the West? (Identifying the time of the Latter Days)

Khalida Jamilah



Human beings need spiritual leaders to guide them, but with so many claims of the truth, it is difficult to ascertain which religion offers the real truth. However, it is Islam which states that Allah sent a Warner to every nation to guide people and to help them realize the purpose of their existence. Islam claims there are four revivals of faith. This concept is familiar because many movies such as "2012" and the famous Mayan prophecies depict that the world is coming to an end. Islam asserts that one purpose of human existence is not to waste the life given to us. While living in this temporary world, man is required to fulfill the rights of his Creator in all the ways of worship taught to him, and to honor the rights of his fellow beings through being compassionate and utilizing knowledge for the benefit of humanity, rather than to create disorder and gain power and wealth.

Many people feel pessimistic about where the world is headed: The Coronavirus, global climate change, the unending conflict in the Middle East and around the world, the threat of a Third World War, the list never ends. Meanwhile, world leaders seem not to care about creating policies that will benefit people. Some people think the world is coming to an end. There are countless predictions about Doomsday, from ancient prophecies of the Maya to fiction movies such as "2012" (1). Others blame religion for all the conflicts happening in the world. The promising speeches about democracy and world peace become hollow. Every day, people turn to social media or watch world news to find nothing but the deteriorating state of the world. Is it possible to have hope that peace can light the world in the way that the sun illuminates the Universe?

The 'sun' referred to in the title of this article represents the advent of Islam in the Western hemisphere of the world. The 'time' is the beginning of the 20th Century when, in 1912, the Promised Reformer, Khalifatul-Masih II (ra) sent an Ahmadi Muslim missionary to the United Kingdom and then, in 1920, to the United States of America. The 'Latter Days' refers to the time closest to the end of the world.

So why does the advancement of Islam in the West matter? What benefit will it provide? To understand this, we must look at the world situation in the West.

In a 'Question and Answer' session with Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh), the fourth successor of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), one audience member asked about the future of Western society. His Holiness answered that Western society had misunderstood the true concept of liberty and freedom. He described it as "mad pursuits of worldly desires"... "harmful side effects and society are becoming increasingly restless" (2). We can see the effect of that "mad pursuit of worldly desires" in the prevalence of racism, inequality, poor quality of leadership, global refugee crisis, climate change, sexual harassment, HIV, protests from the middle class, city bankruptcy, unemployment, drugs, gang crime, teen pregnancies, unemployment, war on economy, terrorism, nuclear war... and the list goes on.

Hazrat Khalifatul Masih IV (rh) continued describing the situation in America as follows "In America, while I was there a few years ago, there was a radio station devoted entirely to the reporting of murders and every five min-

utes, on average, a murder was taking place. People were being looted and murdered. They sought pleasure wherever they could find it. That is the disease of society. In the name of liberty, they are putting themselves into shackles from which (so, unfortunately), they can never be liberated again. They are heading towards ultimate destruction because of this pursuit, this mad pursuit of pleasure" (3).

Materialism is the source of destruction and the problems that society is facing. In other words, people forget their Creator. Because of this, Khalifatul-Masih IV (rh) stated, "The pursuit of pleasure which they adopted has now reached an end, where instead of pleasure it is just giving them misery and nothing else" (4).

Then a question arises, why does God not make everyone accept the truth and thus behave like angels, as it were so that there is no more conflict? This is because the Creator has created Man with intelligence and the capacity to put freedom of conscience into action and to seek the truth. Islam teaches that Allah created Man not like a robot but with God-given capabilities, through which he is encouraged to accept the truth if he sincerely seeks it, just as a thirsty man looking for water.

In Islam, Allah is the Creator for all the Universe, for all living things. "He is the Lord of the East and the West; there is no God but He, so take Him as thy Guardian" (5).

This verse of the Holy Qur'an clearly states that God, the Creator, is for all people through all time. One attribute of Allah is al-Hafeez, the Guardian, which also means to protect and to preserve. In this modern world, humanity can be saved by turning to the Creator, al-Hafeez, so that it is protected from calamities.

The sun, denoting Islamic teaching, shall rise from the West in the 20th Century when all kinds of societal disease and wars occur. At this time, the right-minded Western people will accept Islam because they believe it answers their questions about life and cures all problems. Associate Religious Studies Professor at the University of Virginia, Matthew Hedstrom, studies American millennials' approach to organized religion and spirituality. In an article written by Caroline Newman, the writer asked Hedstrom why the generation born in the early 1980s up to the early 2000s leaves organized religion. Many millen-

nials feel they are spiritual but do not want to belong to a specific religion such as Christianity, Islam, Judaism, Hinduism, etc.

Hedstrom explained that millennials "have a lot of economic anxiety, which is very understandable after the recession. They wonder if they will be able to have the same lifestyle their parents had. They are worried about student loan debt and about getting a job in the current economy. They also want to be a part of something larger, a spiritual belief, perhaps, or a movement to improve the environment or social justice. I see a deep amount of understandable anxiety and a lot of care for the larger world and life's big questions" (6).

Again, the sun rising from the West refers to the truth and spirituality that Islam represents for all people, not only for the Arab or the Eastern people. Just as the Universe needs the sun to function, the human soul needs religion to cure anxiety through prayer and to become useful in service for others. These issues that Hedstrom described above prove that human beings need spiritual guidance and want to look beyond material or secular things such as flourishing career, profitable business, a large house, luxury car, etc.



The phenomenon described by Hedstrom above is indeed happening in the West but also in other parts of the world. If we reflect on the first two World Wars and ongoing world problems, it is a clear sign that the sun will rise from the West in the twentieth century. American

history describes that time as the 'Roaring Twenties' when, after the World Wars, amid economic expansion, and the arrival of many new inventions, the world seemed to be tasting prosperity. With the rise of modernism, people forget their true purpose in the Universe. Whether people realize it or not, the fact is that many world events in this Century are the fulfillment of the sign of the Latter Days. God Alone possesses knowledge of when the world is going to end. But people must analyze and reflect upon the sign of the Latter Days so man can use his freedom of conscience to find the truth and comprehend the true purpose of creation.

Islam has foretold the sign of the Latter Days in the Holy Qur'an. The advancement of Islam in the Western hemisphere is connected to the Latter Days because when the West advanced and dominated the world, people became materialistic. They are inclined to pursue freedom in the wrong direction, which has caused many problems such as sexual harassment, unfair treatment of women, poverty, violence. Yet as Hedstrom explained above, millennials want to become part of something bigger to improve human life. Deep inside their hearts, people are searching for that light that can guide them because they are tired of this temporary pleasure that causes them anxiety.

The sun will rise from the West also refers to the propagation of Islam in this part of the world. It is in this 20th Century that people enjoy many advancements such as fast and easy means of communication by a touch of the fingertips. This too had been prophesized in the Holy Qur'an, "And when the people are brought together" (7).

This verse refers to when ways of transportation and communication are advanced and easily available, allowing people to get together easily (8). Look no further, people from different continents can message each other instantly through WhatsApp or a video call, or across the world through social media such as Facebook, Twitter, Instagram.

As an intelligent living creation, man has a choice whether to absorb the true sunlight that Islam presents or continue to ignore the truth. As Hazrat Khalifatul Masih IV (rh), the fourth successor of the Promised Messiah (as), stated, "True pleasure, lasting pleasure, true satisfaction, and contentment can only be acquired by establishing one's relationship with one's Creator. That is what man was created for" (9).

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# Defining the West (Historical development of the concept of the West)

Amtul Kafi Yadullah Bhunnoo

The four cardinal directions, or cardinal points, are the directions north, east, south, and west. The basic definition of the West is that it is "where the sun sets." However, the West, especially the western world as we know it today, is not limited to the geographical location but more to do with political, economic, and even religious adherence of a country to be called "West." This is why defining an equation is easier than defining a city, state, country, or even a continent, but defining this otherwise seemingly simple cardinal direction is even harder. The world is essentially divided into half, creating an East and West dichotomy, but this line is not cut in the middle of the world map as we know it, which makes it very confusing and rather interesting too. This divide is also sometimes referred to as Europe and Asia and also the Christian and Muslim world. To understand this, some historical background is needed.

There are many ideas behind the birth of the "West," most often, it is suggested to be around the 5th century near the Aegean Sea. This is where the Persian imperialists of some 60,000 professional soldiers invaded Greece, who, by contrast, had only citizen-soldiers from 20 odd cities or states. Based on numbers alone, the Persian imperialists would be deemed victorious, but it was the Greek militia forces who won (1). This is when the Asia Minor born historian of Bodrum, (now modern Turkey) Herodotus, often referred to as the Greek historian, concluded that free men fight better than "slaves." Herodotus divided the world into three parts; East was Asia, South was Libya, and the rest was Europe (2). This changed dramatically due to the rise of Islam in the 7th century, where the first battle had 313 Muslims fighting their oppressors of more than 1000 soldiers in 623 CE. After the death of the Holy Prophet Muhammad (sa) in 632 CE within just 30 years, the Muslims defeated the Persian Empire, took hold of provinces of Rome in Byzantium, reached Central Asia and to India. In 661CE, the Umayyad dynasty went forth West into North Africa, and in 711, the dynasty sent across an army into Al-Andalus (Spain) by defeating the Romans. In 7 years, the Iberian Peninsula was under the Muslims and was not taken back by the Christians until the 15th century, nearly 800 years later.



The conquerors of Al-Andalus wanted to expand their rule further north but their attempts near Tours were unsuccessful, as in 732 CE, Charles Martel defeated them and put a halt to their attempts. This is when in a Latin Chronicle of 754 CE in Spain, the writer for the first time refers to the winners of Tours as "Europeanness" or Europeans, which was a term used to differentiate between the Christians and the Muslims.

Between the 11th and 17th centuries, the Crusaders, under the guidance of the Catholic Church, started a series of wars in Western Asia and Europe to spread Christianity. In the 14th century, the Ottomans had spread their empire into many parts of Europe, which included Bulgaria, Greece, the Balkans, and Hungary. Hungary was repossessed by the Christian Holy League in the late 17th century, which led the Ottomans to sign the treaty of Karlowitz. Greece became independent in the early 19th century and Bulgaria in the early 20th century.

In the 19th century, the Prussian Chancellor, Otto von Bismarck, feared that neighboring nations, particularly France and Austria-Hungary, might destroy the growing state (3). Bismarck wanted to form an alliance, but France



was not happy with the German state seizing one of its provinces. Britain, on the other hand, was not interested in forming any European alliances. Bismarck turned to Russia and Austria-Hungary to form a Three Emperors League. Russia withdrew from this alliance within five years, leading to a dual alliance of Germany and Austria-Hungary. The dual alliance became triple when Italy signed. Soon Bismarck was voted out of power, and the successor Wilhelm II's aggressive policy of militarization led to an alarm in France, resulting in an agreement between Russia and France. Britain was also looking for alliances, which led to the triple entente once it signed an alliance with Russia and France.

Germany allied with the Ottoman Empire and Bulgaria, which led to a quadruple alliance with co-belligerents with some African and Eastern European nations.

France, Britain, Russia, Japan, Italy, and the United States formed their alliance with co-belligerents of Saudi, China, South America, and more; the tension was rising between the separate alliances leading to the First World War (4). The First World War was described as "the war to end all wars." However, the 20th century marked an era of two World Wars (WWI and WWII): WWI was clearly not 'the end'. WWII was the deadliest, involving 30 countries with more than 70 to 85 million fatalities. WWII started with Germany invading Poland. Britain and France declared war due to this and Russia later joined them due to Germany invading parts of their Soviet Union. Later, Japan attacked Pearl Harbor, an American naval base and also the Dutch and British military installations throughout Asia. "The main combatants were the Axis powers (Germany, Italy, and Japan) and the Allies (France, Great Britain, the United States, the Soviet Union, and, to a lesser extent, China)." (5) WWII ended in 1945.

This led to a period called the Cold War between 1947 to 1991 with the Soviet Union and the United States and their respective allies of the Eastern and Western Bloc (6). The Eastern Bloc, also called the Communist, Socialist, or Soviet Bloc, was the group of Communist states of Central and Eastern Europe, East Asia, and Southeast Asia under the Soviet Union (USSR). The Western Bloc was formed of the capitalist countries that were under the United States and NATO, with Australia and New Zealand against the Soviet Union and the Warsaw Pact. The Soviet Union collapsed in 1991, and the world was divided into three again, this time as the first world of Western Bloc coun-



tries, the second world of Eastern bloc countries, and the third world of neutral or non-aligned countries (7). However, many treaties were signed, which led to an eventual formation of the European Union. This union saw the United States as one of its allies but excluded Russia due to its Soviet Union and adherence to Communism.

In the 21st century, the West is essentially the United States, Europe, Canada, Australia, and New Zealand. Although Britain has pulled out of the European Union (EU), it is still part of the Western world. Japan, Taiwan, and South Korea are often depicted as countries with western values but not counted as part of the West due to a lack of similarity in their cultural history. Israel, Lebanon, and Turkey are also countries that adhere to Western values to an extent but are not part of the explicit definition of the West.

The history here shows a pattern and division of the world. The definition of the West does appear to be stemming from the religious divide of Muslims versus Christians. Currently, although the West has moved largely away from its Christian religious values and disengaged with the Russian ally due to Communism, the West and the Communist world is united nonetheless with their mutual dislike of the growing number of Muslims in the world. This is quite apparent in the sense that Turkey, which has been trying to be part of the EU since the 1950s, is rejected, yet Greece that also applied to be part of the EU with a similar history as Turkey, was accepted. The world, whether West or East, South or North, is

inclined to believe that Islam is the root of their problems, or the enemy. This is why the Rohingyas, Uyghurs, Palestinians, Afghans, Iraqis, etc. are persecuted. This is why a new term is emerging, namely, Westernized Islam, which is essentially an Islam that has little to do with religion and individual progress but more to do with fulfilling the political agendas of the current Western powers.

One must question why was Islam not considered “backward” during its time of progress?

During the time of the Holy Prophet Muhammad (sa) the Muslims went to seek refuge under the Christian King Negus of Abyssinia, who spoke Amharic while the Muslims spoke Arabic, both Semitic languages. Why is it that the first university in the world is in a Muslim majority country of Morocco and was built by a woman called Fatima Al-Fihri? The progress that is the pride of the Western world is not unique. This has already been shown by the Muslims. The actions of Muslims have actually shown their drive for peace, intellect, and fair economy that lead to their greater growth and their fall was linked to their deviation from these Islam-based values. This is shown in the following Hadith:

Abu Hurairah (ra) reported: The Messenger of Allah, peace and blessings be upon him, said,

“The word of wisdom is the lost property of the believer. Wherever he finds it, he is most deserving of it.” (8).

The world is witnessing a change in the definition again since it looks as if another World War is imminent. The West is making progress in economic, educational, and technical areas, but the area of mental health is unfortunately regressing. Perhaps this increase in anxiety and unrest is leading the people of the West towards needing peace of mind, which can only be achieved through the acceptance of Islam and breaking away from this false dogma of a “Christian” world that left their religion a long time ago. The West will be hard-pressed to find a perfect peace treaty similar to the treaty of Medina signed in 622 CE.

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# Origins of the Glorious Fazl Mosque

Shermeen Butt

(This article was written at the occasion of the Centenary of the UK Ahmadiyya Muslim Community)



**Fazl Mosque, London**

As Ahmadi Muslims, we claim to be adherents of the most supreme of all teachings, a teaching that originated 1,400 years ago in the deserts of Arabia and was revived some 131 years ago in a hamlet in India. These realisations are truly humbling for us, especially for those of us living in the United Kingdom, as we observe the spiritual fruits of those blessed teachings being brought to these isles. It would be apt to examine the endeavours of pioneering Ahmadi Muslims more than one hundred years ago, endeavours that, with the grace of Allah the Exalted, laid the foundations for our current good standing in the global religious community. The spread of Ahmadiyyat, the true Islam, in this land harkens back to an inspirational vision of the Promised Messiah (on whom be peace) from as far back as 1891. It was revealed to him in times of relative obscurity, but today we are all witness to its grand fulfilment:

'I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were white, and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them, and many righteous English people will be attracted by the truth' (1).

These have been a truly remarkable one hundred years at

the heart of which lies a most beautiful mosque in London; its significance unmatched in the Western world. We note the word "pulpit" in the revelation mentioned above, which signifies a mosque. As momentous as this mosque has been in shaping our lives and beyond, the story of its inception is just as extraordinary.

The first Ahmadi Muslim missionary in Britain, Chaudhry Fateh Muhammad Sial (ra), who had arrived on these shores in 1913, had worked extremely hard to find a suitable property in London for the building of a mosque. Eventually, the property with its grounds at 63, Melrose Road in Southfields, was acquired in August 1920 from a Jewish seller. The sale price of the property was £2,223.00. Hazrat Khalifatul-Masih II (ra) had appealed for chanda (donation/contribution) for this in January of that year while the property's survey and other legalities were being carried out. The property comprised of two houses on about an acre of land with fruit trees (2). The news of the purchase was wired to Hazrat Khalifatul-Masih II (ra), who was in Dalhousie, northern India, at the time. A celebratory gathering took place on September 9 in Dalhousie, where the name of the mosque, Fazl Masjid, was chosen by Huzur (ra) (3).



**The first Ahmadi Muslim missionary in Britain, Chaudhry Fateh Muhammad Sial (ra).**



Circa early days of the second Khilafat-e-Ahmadiyya, soon after the initial Tabligh (propagation and outreach) activities had taken off in Britain, the thought of building a mosque had crossed the mind of Hazrat Khalifatul-Masih II (ra). Frequently moving rented properties that acted as a Jama'at base was quite detrimental to maintain the Tabligh momentum. However, the task to purchase property had thus far appeared difficult, and no real planning was done in this regard until 1919. Issues such as availability of funds, finding suitable land in London in a respectable area which was also adequate in size and had no planning permission restrictions, proved a hindrance. It was extremely difficult to purchase a piece of land or property in London and then build a structure of one's preference on it. There was also the matter of construction and its supervision and, last but not least, to attract people to it (4).

Yet, with the grace of God, all this was accomplished in a manner that surpassed expectations. Once the property had been selected, the first step was the availability of funds. After World War I, the price of the pound sterling fell sharply. Hazrat Khalifatul-Masih II was encouraged to take advantage of this. On January 6, 1920 he called for the Nazir Baitul Maal (Director of finances) and instructed him to borrow Rupees 15,000 and send it off to London in the hope of getting a good exchange rate. However, when he put this in writing, rather than 'Rupees 15,000', he wrote 'Rupees 30,000', and instead of the word 'borrow', he wrote the word 'chanda.' He later said that this had happened as if of its own accord. The same evening people were asked to gather at Maghrib time. Masjid Mubarak appeared somewhat inadequate capacity-wise, and the notice given was too short; nevertheless, just after the initial announcement, Rupees 6,000 were collected. The next day, January 7th, Hazrat Khalifatul-Masih II appealed to the women in the morning, then to the men at Asr time at Masjid Aqsa and finally on Friday he made a general announcement in his Friday sermon. By January 11th, Rupees 12,000 were collected from Qadian alone (5).

Huzur (ra) wrote: 'Without the special succour of God so much chanda could not have been collected from this Jama'at of small means... The enthusiasm of the people of Qadian in those days was worth watching. Only those can have a true appreciation of this who saw it with their own eyes... Many women took off their jewellery, and a large number gave chanda once, and when enthused a

second time, gave chanda on behalf of their children. Still not able to suppress their fervour they then gave on behalf of their deceased relatives. Such was the passion that a child who is the son of a poor and hardworking man sent me Rupees 13.50, saying that he had been saving whatever pocket money he received and had given all of it. Who knows with what longings had the child saved up the money, but his religious fervour sacrificed those longings along with the money in the way of God. Disadvantaged students of Madrassa Ahmadiyya, who number less than 100 and most of them are on stipends, have pledged Rupees 300. Keeping their financial situation in view, it can be said that they have accepted to forfeit even their necessities for a few months. A large number of men pledged chanda exceeding their monthly incomes, and among them was a substantive number of those who pledged three to four times the amount of their incomes. I came to know about some that they gave whatever cash they had and borrowed money to meet their living expenses. A person who could not give much in chanda due to his meagre means wrote to me most yearningly that he did not have much, could his shop be auctioned to pay chanda? Although I could not accept this request but it demonstrated the sincerity that was surging in his heart. Rather than pay gradually, people sold their jewellery, etc. to fulfil their pledge' (6).

The initial appeal was for Rupees 30,000, and this was collected and transferred to the London branch of the National Bank of India within a week via the bank's Lahore branch. Further instalments followed, the last of which was sent on February 21st, 1920. In total, funds to the value of £8194 were transferred to London. Although all the pledged monies had not been collected by then but with the exchange rate very favourable, a loan was taken out at the time to make up the amount to maximise the advantage of the opportune exchange rate (7).

There is another remarkable and poignant aspect of the financial contributions that enabled the building of this mosque. In 1923 after the land was purchased in Berlin, Germany, to build a mosque there, Hazrat Khalifatul-Masih announced that the construction of the Berlin mosque was going to be through the contribution of Ahmadi Muslim women and for this he appealed for raising Rupees 50,000 in three months. The target was later increased to Rupees 70,000. Ahmadi Muslim



women responded overwhelmingly, donating their jewellery and cash and, most remarkably, raised the needed funds. However, due to the political and economic situation in Germany at the time, Hazrat Khalifatul-Masih decided to put the Berlin mosque project on hold. He instructed that the generous giving of the Ahmadi Muslim women be transferred to the funds to build the mosque in London. Thus, the sacrifice of women of Qadian and India facilitated the building of the mosque in London, the historical significance of which is unrivalled (8). Certainly, a substantial portion of the total sum raised, which was used to build the Fazl Mosque, was donated by Ahmadi Muslim women. (9)

Some four years after purchase of the property at Melrose Road, Southfields, the day finally dawned when the foundation stone for the intended mosque was laid by the blessed hand of Hadhrat Khalifatul Masih II (ra) He had travelled to Europe after much deliberation and prayer primarily with the objective of Tabligh. It was his wish to lay the foundation stone, a wish among his other pious wishes which people who come to reform the world hold dear. There was a special connection between him and this mosque. His blessed father, the Promised Messiah (on whom be peace) had experienced a vision which is recorded as below:

‘My eldest son who is alive, whose name is Mahmud, was not yet born when I was given intimation through a vision of his birth and I saw his name written on the wall of the mosque as محمود (Mahmud)’ (10).

Indeed, spiritual visions and dreams can be interpreted in more than one way, but it does seem that there is an obvious connection between the name of Hazrat Khalifatul-Masih II (ra) and the mosque, and this was no ordinary mosque. How he inspired men and, in particular, women of meagre means to raise a tremendous amount within weeks for the construction of a mosque, which was oceans away was truly remarkable. Thus, the resolute plan that he masterminded in 1920 came to fruition on August 19, 1924, when he laid its foundation stone (11).

The date for foundation-laying, October 19th, was finalized very late, a mere four days in advance. Although invitations were sent, with the general election taking place in the country on October 29th, London was abuzz with the excitement that precedes elections, and people

were busy. The weather was also not very good. So, it was assumed that not many would turn up. Keeping the temperamental London weather in mind, Hudhur had instructed to arrange for a marquee. As it happened, the occasion was very well attended, including foreign diplomats and governmental dignitaries overall, more than 200 people came. Ramsay MacDonald, the Prime minister of the day, sent his good wishes, and a lot of press correspondents were in attendance. The ceremony started with a brief welcome by Maulana Dard Sahib, after which everyone headed for the foundation-laying. After the recitation of the Holy Qur’an, Hadhrat Khalifatul-Masih II (ra) gave an address in English and later placed the foundation stone. He also erected a plaque with an inscription; Hudhur’s hand-written note of the original inscription in Urdu is re-produced here (12). The foundation-laying was followed by silent prayer, and then Asr Salat was offered at the same spot. A renowned London company provided catering, and the guests mingled in the most amiable ambience. The next day the event received good press coverage by newspapers like the Daily Chronicle and the Westminster Gazette.



Once Hazrat Khalifatul-Masih II (ra) had departed for India, Maulana Dard Sahib, who was the missionary-in-charge, contacted several architects regarding plans for the mosque. When ready, the plans were sent to Qadian, and approval of Hazrat Khalifatul-Masih II (ra) was sought. Following approval, various companies were contracted for the construction of the mosque. One was Thomas Mawson and Sons. As landscape architects, they were assisted by the engineering firms of Moreland, Hayne, and Co. from London and John Booth from Bolton (13).

The construction work started on September 28th 1925. As traditional, prayers were offered before the work commenced. More than a dozen Ahmadi Muslims had volunteered to dig the foundations. They did this while reciting the prayers that Hazrat Ibrahim and Hazrat

Ishmael (ra) had made while raising the Ka'ba. The press watched in amazement. The names of those who personally dug the foundations are Sheikh Yaqub Ali Sahib, Syed Wazarat Hussein Sahib, Sheikh Zafar Haq Khan Sahib, Malik Muhammad Ismael Sahib, Khan Abdul Rahim Khan Sahib, Jibarel Martin Sahib, Sharif ud Din Sahib, Aziz Din Sahib, Henry Hinton Sahib, Abdul Aziz Sahib, Kundan Lal Sahib, Malik Ghulam Fareed Sahib, and Abdul Rahim Dard Sahib. An Ahmadi Muslim lady, Amatus Salam Aziz Din Sahiba, also had the privilege to participate in digging the foundations. It was suggested that sadqa (alms) should be given to commemorate the occasion and those present and who had been digging made contributions. The next day, September 29th, the Times of London and the Daily Graphic reported on the event in some detail (14).

Construction of the Fazl Mosque took ten months, and it was formally inaugurated on October 3rd, 1926, and the rest, as they say, is history; and what an illustrious history it has been! There is no doubt that Allah the Exalted has entwined the progress of the UK Jama'at very firmly with Fazl Mosque; over the years, at times subtly and at times assertively, this mosque has been symbolic of the rightly-guided Khilafat-e-Ahmadiyya. As such, I am infinitely grateful for being given this opportunity to research the inspirational origins of this glorious mosque. It has been a humbling experience to look back and be able to appreciate the tremendous sacrifices made to raise this mosque as I, along with the rest of the UK Jama'at, continue to be fortunate enough to enjoy its blessings.



**Khalifatul Masih II (ra) laying the foundation of Fazl mosque**



**Fazl Mosque was inaugurated by Sir Sheikh Abdul Qadir Sahib**

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# Early History of Islam in the United States

Hidayatullah Ahsan

The history of Islam in the region covered by the modern-day United States starts with the Atlantic slave trade in the 16th Century. Islam has continued to flourish since then and has now become the 3rd largest religion in the US (1) with approximately 3.6 million Muslim Americans (2). The history of Islam in the US can be divided into three eras:

1. Since the beginning of the Atlantic slave trade to the early 1900s when Muslims started to migrate to the US.
2. From the early 1900s to September 11, 2001, when the Al-Qaida terrorists attacked the World Trade Center buildings in New York City.
3. From 2001 to the present day.

We see that most Americans know about Islam since the terrorist attacks in New York City, and they view Islam as an alien and outdated religion. This view is far from reality because Islam has been in this region before the existence of the US. In this article, we survey the early history of Islam and the lives of early Muslims in the US. In this era:

1. The Muslim population was composed of West African slaves.
2. There are no known records of Muslim missionaries.
3. There are no known records of a mosque or a community building used by Muslims.

Islam in the US cannot be studied in isolation. One must also study:

1. The history of Islam in West Africa.
2. The history of the Moors in Spain.
3. The participation of Britain, Spain, and France in the Atlantic slave trade.
4. The early history of the Americas.

We provide some insight into these topics throughout this article as needed.

There are three theories on how Islam arrived in the United States. The first theory claims that Muslims had discovered the Americas before Christopher Columbus's voyage to the Caribbean in 1492, as early as the 9th century CE (3,4). The claims are that Columbus was aware of Muslims in the Caribbean (3) and that a Moor ship, operated by Muslims, sailed and possibly sank near Venezuela between 700 and 1500 (4). These claims never mention an instance that may point to a Muslim presence in the US before 1492.

The second theory claims that Muslims accompanied Christopher Columbus on his journey to the West (3). The proponents of this theory state that Muslims in Spain excelled in exploration, cartography, and sailing, and that it makes sense that some of sailors of Columbus were Muslims at heart after forced conversion of Muslims in Spain.

There are a lot of theories on the pre-Columbian discovery of the Americas; however, all except for one provides archeological evidence (9). The first two theories of the arrival of Islam in the US lacks such evidence as well.

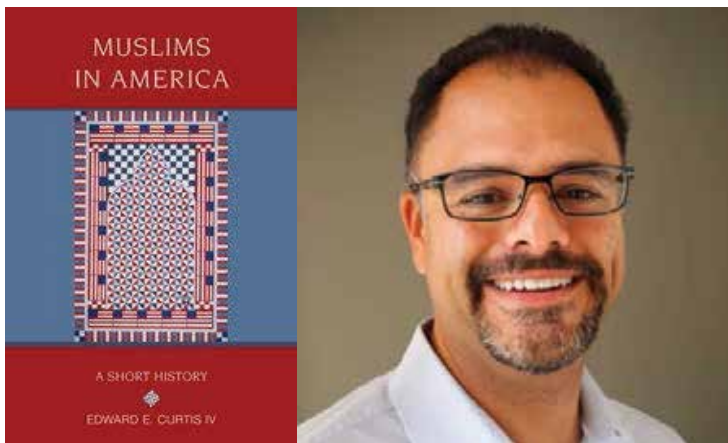
The third theory is based on the arrival of African slaves to Florida in 1510, a little more than a hundred years before the slave trade started in the British colonies (5). It is estimated that 15 to 20 percent of the people brought to the United States as slaves during the Atlantic slave trade were Muslim (6). These people were from West Africa (5,7,8), from an area covered by modern-day Senegal, the Gambia, Guinea, Guinea Bissau, and Mali (10).

## West Africa in the 18th Century (10)

The history of Islam in the US is, therefore, incomplete without the history of Islam in West Africa. Islam arrived in West Africa in the 8th century CE with traders and gained momentum through teachers and scholars; the spread of Islam in the West was slow compared to that in East Africa (7,10). Before the arrival of Islam, the inhabitants of West Africa practiced many polytheistic religions but some believed in a higher spirit. These religions made their way to the United States at the same time as Islam (11).

The Muslims and practitioners of other religions were different in one way -- the Muslims in West Africa were typically educated; they could read and write in Arabic, recite the Holy Qur'an from memory, and some had an understanding of other regional and Abrahamic religions (8). They prided themselves as followers of Prophet Muhammad (sa) and even considered Islam an African religion; Islam had become their African identity (10).

Although there is not enough information to determine the exact year when a Muslim came to the US, Muslim names started to appear, e.g., Hassan, Osman, Amar, Ali, and Ramadan, in Spanish records by late 16th century CE (8). Ayuba Suleman Diallo, or Job Ben Solomon as he came to be known by his captors, is one of the first known West African Muslims in the US (8,10). Ayuba was captured somewhere in modern-day Senegal in 1731 and was brought to Annapolis, MD. His captors allowed him to tend the cattle, which allowed him to say his prayers in the barn. Ayuba could read and write Arabic and was an avid reader of the Holy Qur'an. He was fortunate as he was eventually able to return to West Africa as a free man before the start of the Revolutionary War in 1775 (8).



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The people involved in the Atlantic slave trade did not discriminate by the stature of the person they captured. Abdul ar-Rahman, who was the son of a nobleman in modern-day Guinea, is one such example. He was from the elite class of his region; learned and trained in military tactics, he was possibly on his way to becoming an Amir. He was captured and brought to New Orleans in 1778. His story

took on national attention, and President John Quincy Adams intervened on his behalf and paid for his journey back to his homeland in 1826 (8).

The early European migrants to the US were Christians, so were the slave traders and owners, and they justified the enslavement of the Africans by converting them to Christianity and thus saving their souls. The conversions of Africans began before they boarded the boats that brought them to the Americas as some priests would baptize the Africans by sprinkling holy water on them (10). The slave owners were obliged to convert the slaves to Christianity by law as well.

The Expulsion of Moriscos (Expulsión de Los Moriscos) was among a series of edicts passed in Spain after the Moors were defeated and removed from power in Spain (12). These laws were used to forcefully convert Muslims in Spain and later in her colonies. The Black Code (Code Noir) is another example of such edicts. It was a decree passed by France's King Louis XIV in 1685, which essentially made Roman Catholicism the religion of France and her colonies. It also defined rules for slavery and banned Jews from French colonies (13).

The Muslim African slaves were in a hostile land where they had no basic rights, including the freedom of religion. The Christian priests baptized the slaves either with reason or by force. The evidence of forced conversion is hard to find in history books, possibly because the slave owners wrote the history books. However, some of these stories survived through oral tradition. One such story is told by Alex Haley in his novel *Roots: The Saga of an American Family*. The protagonist Kunta Kinte is a Muslim from the Gambia who is captured and sold as a slave in Virginia (14). The novel describes that Kunta is beaten until he converts and takes on a Christian name Toby. The novel is considered a mix of fact and fiction; however, it does give a glimpse into the life of a proud African Muslim (15).

As mentioned earlier, the African Muslims were educated and were proud of being Muslims -- to the extent that they considered Islam an African religion. It was not easy to convert them to Christianity by reason as even the least educated Muslims had knowledge of Judaism, Christianity, and of course, Islam, from having read the Holy Qur'an (10). Some Muslim slaves pseudo-converted to Christianity in an attempt to make their otherwise bitter lives easier. Abu



Bakr as-Siddiq (baptized to Edward Donlan), who had converted to Christianity, once wrote a letter to some priests asking them for Christian literature in Arabic. In his letter, he slips in a request for the Holy Qur'an; his letter reads:

"Reverend Gentlemen, I beg leave to inform you that I am rejoiced and well pleased in my heart for the great boon I have received in the Testament, both of the old and new law of our lord and Savior, in the Arabic language. I am now very anxious to get the prayer-book, the psalms, and an Arabic grammar -- also a copy of the Alcoran" (10).

This letter suggests that it was written by a person who may be tricking his master and the priests in thinking that he had changed his religion in an attempt to obtain a copy of the Holy Qur'an. It is not known if Abu Bakr ever received his copy of the Holy Qur'an.

Some African Muslims claimed that the religion is the same, but different countries have different names, so they will say God is Allah, and Jesus Christ (as) is Muhammad (sa), hence blending the two religions.

An African Muslim who became famous and attained celebrity status was Bilali Muhammad, who was enslaved at the turn of the 18th Century CE. He was brought to Sapelo Island, GA. Like Ayuba and Abdul al-Rahman, he had memorized the Holy Qur'an and was able to read and write in Arabic. His slave master gave him copies of the New Testament in Arabic to convert him by reason; however, he did not convert (8). A document written in Arabic was found after Bilali's death in 1857. This document, now named the Bilali Document, is a brief statement of Islamic beliefs and the rules for ablution, morning prayer, and the calls to prayer. (16). This shows that the learned Muslim slaves taught Islam to teach their children and possibly others as well (8).

After the first generation of these early Muslims, their religion did not persist in their generations. Two factors cause this:

1. There was no educational structure available to them and, for that matter, to any slave in the US.
2. The slaves were treated like livestock, and their families were torn apart as the slave masters would sell the slaves as individuals. This made it impossible for parents to instill their religion and values into the children.

Bilali's document may have been helpful if Arabic would have survived among the slaves. However, these documents did not help Bilali as his great-granddaughter grew up following a different religion and could barely remember her grandmother's prayers (8). This shows us the importance of keeping our families together, learning to read and write in Arabic, memorizing, and understanding the Holy Qur'an.

The New World saw the arrival of Arabs as immigrants for the first time in the late 1800s from the Syrian province of the Ottoman empire (8). Muslims were a minority among these migrants. The New World also saw the first conversions of European Americans to Islam in the late 1800s. Alexander Webb, born to a Protestant family, converted to Islam in the 1870s (19). Mr. Webb, in search of the true religion, contacted the Promised Messiah (as) in 1886 (8). He became an active missionary to spread Islam in the United States and started a publication called "The Moslem World." Mr. Webb traveled to India in 1892 (8); however, he did not visit the Promised Messiah (as) even though he maintained a cordial relationship with the Promised Messiah (as) and kept up with the Ahmadiyya Muslim literature until his death (19).

At the turn of the Century, the message of Islam Ahmadiyya was spread to the masses. Dr. John Alexander Dowie (17) was a Christian preacher who had claimed himself to be the forerunner of the second coming of Jesus (as), and he had shown extreme hostility against the Prophet of Islam Muhammad (sa). The Promised Messiah (as) in September 1902 had asked that Dr. Dowie does not show hostility against the Mohammedans. Initially, ignoring this message and later responding with disrespectful language, Dr. Dowie entered into a challenge with the



Promised Messiah (as) to prove the deity of Jesus (as). This event was recorded in many newspapers in the United States, as early as June 28, 1903, in *The Chicago Inter Ocean* (18).

As we near the time of Dr. Mufti Muhammad Sadiq's (ra) arrival in the US, we look at the beginning of his missionary work, which started in British India. Dr. Anthony George Baker, who was born a Protestant, had come in contact with Mr. Webb in his search for spirituality and religion (20). He came to the attention of Dr. Sadiq (ra) in 1904, and through Dr. Sadiq (ra) he had the chance to study Islam Ahmadiyyat and communicate with the Promised Messiah (as) (20, 21). Dr. Baker was mentioned in volume five of *Brahin-e-Ahmadiyya* and had converted to Islam Ahmadiyya before he passed away in 1918 (21), two years before the arrival of Dr. Sadiq (ra) in the US.

It has been claimed that Islam spread at the edge of the sword in the world, and this has been argued over by the opponents and supporters of Islam and historians through ages. The study of the early history of Islam in the US shows us that this claim does not hold true in the US as Islam arrived in the US with the weak and persecuted. The early American Muslims held on to their religion and values with African conviction and strength. Their lives teach us the importance of family, religious education, and the value of reading and writing in Arabic. As we live in the post-September 11 United States, we need to focus on learning and to memorize the Holy Qur'an, creating a religious, educational infrastructure, and teaching our friends and neighbors that Islam was present in this region before the United States came to be.

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# Hazrat Dr. Mufti Muhammad Sadiq (ra)

Muhammad Zafar Iqbal

In the early twentieth century, the underprivileged and downtrodden minorities in the USA were looking for a ray of hope for uplifting human dignity, social equality, and interracial justice as well as establishing higher moral values. America's soil was longing for a message of interracial harmony and universal brotherhood. This awe-inspiring message of Islam could not come at a better time when Hazrat Dr. Mufti Muhammad Sadiq (ra) landed in the port city of Philadelphia on February 15, 1920.

The United States immigration authorities interrogated him for hours and established that he was a citizen of India and representative of a religious group that practiced polygamy. The authorities asked him to leave the United States on the same ship he had just arrived. Dr. Sadiq (ra) refused to return and appealed to the Secretariat in Washington, D.C. He was confined to the Gloucester Detention House across the way from Philadelphia for several weeks.

The American press covered Dr. Sadiq's (ra) arrival in America with headlines such as "Picturesque Sadiq," "Hopes to convert the U.S.," "Speaks seven tongues," "Optimistic in Detention," and "East Indian with New Religion." A Philadelphia newspaper, on Feb. 19, 1920, probably gave the most accurate account of Dr. Mufti Muhammad Sadiq's ordeal and his intentions in America:

"While many religious sects in the United States are spending thousands of dollars and sending hundreds of philosophers and teachers to the wild of Tibet, the far reaches of Arabia and Hindustan and to the unexplored regions of Africa and China, Mufti Muhammad Sadiq (ra) hopes to begin his crusade to convert Americans to Islam."

Indeed, he began his crusade! Nothing could come in his way; not even the detention center could stop him from preaching the message of true Islam. His passion and devotion attracted others in detention towards Islam. They curiously watched an elderly, light brown complexioned man with a dark green and gold turban praying five times a day and reciting the Holy Qur'an. They were eager



Hazrat Dr. Mufti Muhammad Sadiq (ra)

to learn about this exotic stranger's religion and his plans for an Islamic mission in America. Twenty-one people converted to Islam in the detention house, whose names are mentioned in the first volume of The Muslim Sunrise. Dr. Mufti Sadiq (ra) wrote about those early days:

"Almost every night I meet with the Promised Messiah (as), his first Khalifa or Hazrat Fazl-e-Umar. I am with my own family at night and my days are spent among strangers" (1).

After two hard months of confinement, Hazrat Mufti Muhammad Sadiq (ra) was allowed to enter the United States in April of 1920 on the condition that he would not preach polygamy. He set up his mission on Madison Avenue in New York City, New York. In October 1920, he moved the Ahmadiyya Muslim Mission to Chicago because of its central location.



He was a learned man, a graduate of the University of London, a philologist of international repute, and an expert in Arabic and Hebrew. His work was published in a Philomath magazine. In December of 1920, Lincoln Jefferson University of Chicago, Illinois, awarded him an honorary degree of Doctor of Literature because of his attainments as a scholar, success as a leader of men, and his devotion to promoting the higher and nobler relations among human beings.

He believed that religious propaganda against Islam required a strong defense by the publishing and free distribution of Islamic pamphlets and leaflets in millions all over the country.

In a month, he contributed twenty articles on Islam to various American periodicals and newspapers, including the New York Times. During his first year, he delivered fifty public lectures on a variety of subjects in American cities, including Chicago, New York, Detroit, and Grand Havens. In July 1921, Dr. Mufti Muhammad Sadiq (ra) published the first issue of the Muslim Sunrise. Its primary purpose was refuting the misrepresentations of Islam in the media.

During the first quarter of the journal's publication, from July through October 1921, the Ahmadiyya Muslim Community received 646 communications and sent out 2000 pieces of mail, including the journal. Five hundred letters about Islam were mailed to Masonic lodges in the United States, along with the copies of the Muslim Sunrise. Also, one thousand pieces of Ahmadiyya Muslim literature were sent to major libraries. Literature was also mailed to many celebrities in the United States and abroad. Among them were Thomas Edison, Henry Ford, and President Warren Harding.

The newspaper, Ashland Daily Independent of Kentucky, published an article on Mufti Mohammad Sadiq's visit in 1923, titled, "Picturesque Oriental Missionary here to win Ashland Converts to Mahomet," Dr. Sadiq (ra), Native of India, Tells of Faith, Dazzling Dress Draws Crowds Attention:

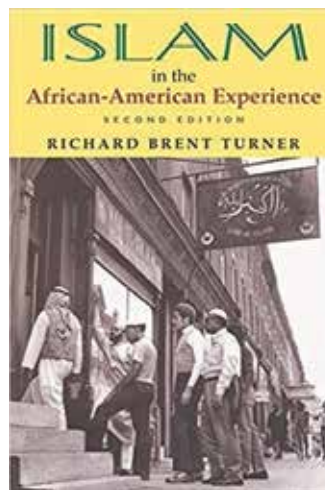
"Ashland today entertains a Muslim missionary, a man seeking converts for the faith of Muhammadan doing in this country a similar task to the men and women America sends to Africa, India, and Burma, a learned man who is the head of the Moslem faith in the United States..."

"... As he walks about the streets of this city, attention is attracted by the bright green turban adorning his head, his heavy gray beard, and his general demeanor..."

"... A passerby nudges his companion whispering, 'Who is that man?' The answer that he is a Mohammedan missionary, increases instead of satisfies natural curiosity. 'A Mohammedan missionary? Why, what is he doing here?' These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith..."

"...Despite the perplexity and amazement and at times hostility of his audience, he was able to convert more than 700 people to Islam and Ahmadiyyat in three years of his stay in the United States." (2)

Dr. Sadiq (ra) was above and beyond these racial differences. He was all too aware of the Quranic teachings that the prophets treat all humans with equality; it is only their opponents that obsess over race and class divisions. As is recorded in the Holy Qur'an about the Prophet Noah (as): "They said, 'Shall we believe thee (Noah), when it is the meanest that follow thee?'" (3)



Richard Brent Turner writes in his book Islam in in "African American Experience":

"During the 1920s positive social and religious interaction between Muslims of different racial and ethnic groups was encouraged by the Indian missionaries of the Ahmadiyya Movement in Islam. ...They also constituted the link between the immigrant Muslims (whose

number included Arabs, Persians, Africans, Tartars, Turks, Albanians, and Yugoslavians) and black Muslim groups such as the Nation of Islam and the Moorish Science Temple of America. Thus, their goal was to alter permanently the historic patterns of racial and ethnic separation that existed among the Muslims in America" (4).

Dost Muhammad Shahid, Historian of the Ahmadiyya Muslim Community, writes that Dr. Sadiq (ra) was fortunate



to serve Islam in several ways during the times of the Promised Messiah (as):

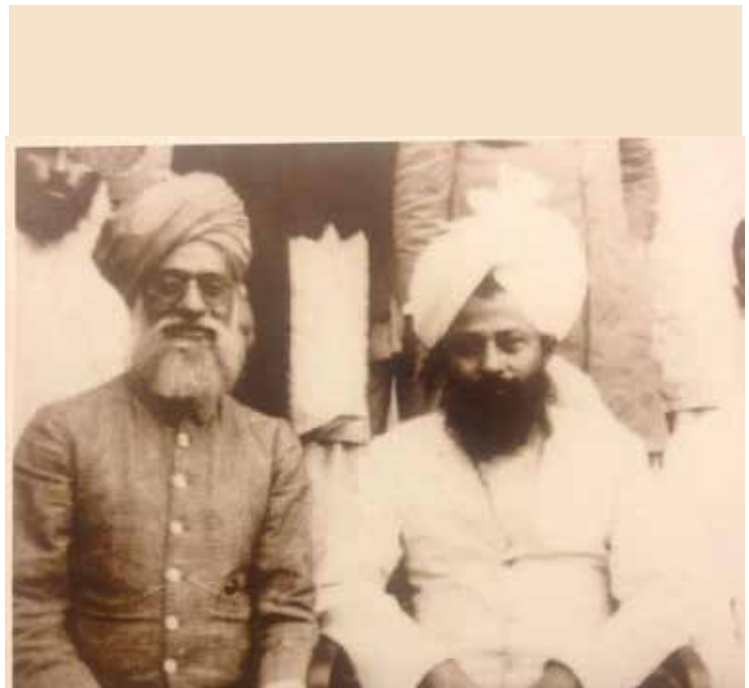
1. Bishop George Alfred Lefroy gave a public lecture in Lahore on "Living Messenger and Innocent Prophet" (Zinda Rasool aur Masoom Nabi) on May 18, 1900. The public was given the opportunity to ask questions after the speech. Dr. Sadiq presented the Islamic perspective on the topic and rendered the Bishop speechless.
2. The Archbishop of Lahore arranged another public lecture on May 25 to avenge his prior defeat. The Promised Messiah (as) wrote an article at the request of Dr. Sadiq that was read by him with great enthusiasm to the audience after the Bishop's lecture. The city of Lahore became alive with the slogans of "Allahu Akbar" (God is the Greatest) by Muslims. The Bishop was overwhelmed and said: "My addresses are for other Muslims only. You are an Ahmadi Muslim, and I will not talk to you."
3. At the time when the Promised Messiah (as) was composing the book *Minanur-Rahman* (Bounties of the Gracious God), Dr. Sadiq (ra) was directed to learn Hebrew. He learned enough Hebrew from a Jewish scholar at Lahore to prepare a list of words for Huzur (as) to provide proof that Hebrew also had its origin in the Arabic language. Dr. Sadiq also researched the Hebrew Bible to identify the prophecies related to the advent of the Holy Prophet of Islam (sa) and the Promised Messiah (as).
4. Dr. Sadiq (ra) started propagation of Islam in 1900 through letter writing to famous personalities of the time in England, America, Japan, etc., including Mr. James L. Rogers (California), A. George Baker (Philadelphia), Mr. Alexander Webb (America), Russian reformer Count Tolstoy, Mr. Piggot of London.
5. Dr. Sadiq (ra) wrote all the pamphlets on behalf of Jama'at Ahmadiyya, Lahore, in the 1900s to provide true facts about Peer Mehr Ali Shah of Golarha.

Wikipedia narrates that "Dr. Mufti Muhammad Sadiq was a companion of Mirza Ghulam Ahmad and the first Muslim Missionary in America (1), converted over seven hundred Americans to Islam directly and over thousand indirectly (2, 3). His purpose, as a representative of the Ahmadiyya Movement in Islam, was to convert Americans to Islam and clear general misconceptions about it." (5)

Asif Mahmood Basit, in his article, "Mufti Muhammad Sadiq (ra) – An Early Ray of Western Sunrise," writes that while in London UK, Dr. Sadiq (ra) used to deliver lectures in Hyde Park on Sundays, and to members of various societies and clubs during the week. These lectures won him great renown amongst the intellectual circles of the country. It attracted the attention of literary and religious societies, which felt honored to have him as a speaker. These lectures and publications not only won degrees for Dr. Sadiq (ra) but also the hearts of many English men and women who embraced Islam after receiving its true message. (6)

Hazrat Dr. Mufti Muhammad Sadiq (ra) was a pioneer and a beacon of guiding light for all generations to come. He introduced a religious revolution in America and helped hundreds to join the true Islam, but he was a humble man and never attributed his successes to his knowledge or personal efforts. He went back to India in October 1923. There were tears in his eyes when his ship was about to depart, not because he did not want to leave. He cried in humility before God Almighty, as he wrote:

"I have not been able to do full justice to my assigned duty and I confess my failing in my service."

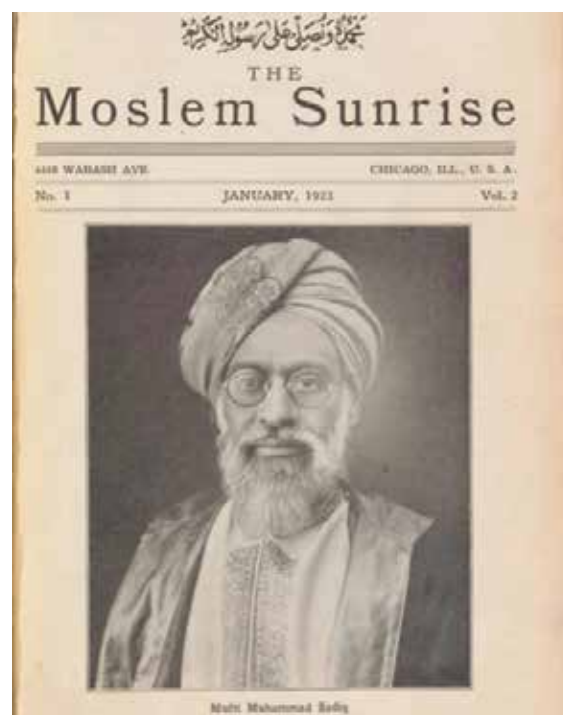


(Left to Right): Hazrat Mufti Muhammad Sadiq (ra) with Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), Khalifatul-Masih II (March 10, 1917)

He further wrote:

“I prayed for three things when I left England for America: a sincere Jama’at of Ahmadi Muslims, construction of a mosque and starting a new journal. In spite of all the difficulties, God Almighty gave me a sincere Jama’at during the first year. The Muslim Sunrise in the second year and a mosque and a house was constructed in the third year” (7).

The publication The Muslim Sunrise that he started continues to be the oldest Muslim periodical in the USA and is in the 100th year of its publication. The society that he started has grown into thousands, and we believe the Ahmadiyya Muslim Community will continue to invite fellow citizens to genuine spirituality and a true vision of Universal Brotherhood, rising above racial, ethnic, and class differences that divide man and man.



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# The Muslim Sunrise Magazine

Andleeb Shams Ahmed

One hundred years ago, America was introduced to the real and true religion of Islam. Dr. Mufti Muhammad Sadiq (ra) came from India as a missionary to America on February 15, 1920, for the sole purpose of achieving this lofty goal. He was a missionary from the Ahmadiyya Muslim community and was the first Muslim missionary to come to America. He created and distributed the first-ever Islamic publication, The Muslim Sunrise (originally titled The Moslem Sunrise). This magazine helped to fulfill the Hadith of the Holy Prophet Muhammad (sa), which said: "In the latter days, the sun shall rise from the West" (1). This prophesized that the religion of Islam will spread and reach the West so that the message from God reaches all of humanity. This was also a stepping stone to bring forth the message of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as). More than 20 years before 1920, he prophesied that God would spread His message to all the corners of the earth.

The magazine's primary purpose was to refute allegations against Islam, clear all misunderstandings about the religion, and to bring forth the words of God for all to follow. Even today, the magazine not only continues with its original purpose but also discusses current affairs and how Islam provides solutions for all the turmoil and instability prevalent worldwide. In the beginning, however, this was no simple feat. Dr. Sadiq (ra) faced many hurdles as soon as he stepped foot in America- even his being allowed to stay in America was a battle. Yet it was these very issues that he put forth in the magazine for people to understand.

When he initially arrived in America as an immigrant, Dr. Mufti Muhammad Sadiq (ra) was ordered to return to India on the very same vessel in which he arrived. Needless to say, it had already been a long, arduous, and miraculous journey for him. (Although this was one hundred years ago, the issue of immigration remains a "hot topic" and a major issue today.) He was first ordered to return merely for being an Islamic scholar and missionary. He stood his ground and refused to return. He was detained for several weeks, yet through his prayers, he

remained steadfast and optimistic that God would help him in his cause to bring Islam and Ahmadiyyat to the West (2).

Dr. Sadiq (ra) knew that to reach more people, his preaching alone would not suffice. Publishing and issuing a magazine would be a challenge for anyone, especially at that time. On top of that, to publish in a foreign language in a foreign country was no easy task. He said, "It being the very first attempt to approach the Americans with the mission of Islam, I had to pass through all the difficulties that always confront a beginner of work."

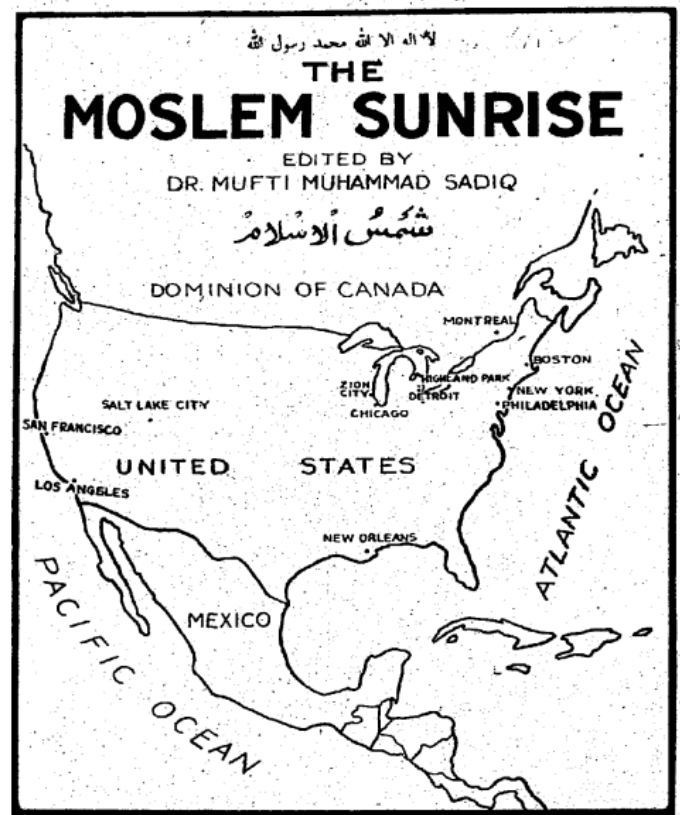
The first issue of the magazine was a mere 26 pages of paper folded in half and stapled in the middle. It was manually distributed and mostly contained the sayings of the Holy Qur'an, Prophet Muhammad (sa), the Promised Messiah (as), and his own words, to aid in his preaching. With the help of very few people, meager money, and his own knowledge, The Muslim Sunrise soon reached people in different cities and states, many of whom converted to Islam Ahmadiyyat after reading and learning about Islam from the magazine. Additionally, it made a powerful impact on people who did not want to convert. A woman from Iowa wrote in response after reading the first issue alone. "It is so instructive and gives a person an insight into things which, no matter how prejudiced they may be, cannot help but make them believe the facts of Divine power. But my dear Mufti, such is the way of the world, it is hard to convince us or to replace an image once deeply implanted in our bosom" (3).



In the first issue of *The Muslim Sunrise*, Dr. Sadiq (ra) said that the first question the immigration officers asked him was regarding polygamy and if he intended to preach about Islam's acceptance of having more than one wife. The response he gave to him was: "I have not come here to teach a plurality of wives. If a Muslim ever preaches or practices polygamy in America, he will be committing a sin against his religion." The importance of this is that Dr. Sadiq (ra) was explaining to those who either knew nothing of Islam or had misunderstandings about it, that Muslims must respect and obey the laws of the country they reside in. In his article, he explained that it is unacceptable to God to disobey the commandments of Islam; however, if these commandments contradict the laws of the land, then a Muslim must avoid these (4). As a side note, in Islam, it is not an obligation or requirement to have more than one wife. It is acceptable to have up to only four, but this topic is "for another day." Dr. Sadiq (ra) knew there was a dire need to explain polygamy as allowed in Islam, and he knew that his clarification was important, not just to show that polygamy could not be practiced in America.

At this time in America, racism was at an all-time high. When he initially came to America, Dr. Mufti Muhammad Sadiq (ra) was advised to keep away and not make any associations with African Americans. But Dr. Sadiq (ra), being a true Muslim, was all too aware of the Qur'anic teachings that all humanity should be treated equally. The racial tensions in America drew Dr. Sadiq (ra) to propagate and reach out to any and all minorities. Because of his acceptance for all, African Americans, in particular, embraced him and Islam. This was the primary stepping stone for the beginning of African Americans in Islam and of the development of their sects of Islam. The magazine was a tool for them. They were drawn to Islam through Ahmadiyyat because of *The Muslim Sunrise*. Most of them were Christians, yet due to widespread unacceptance, even in churches, they were more drawn to Islam and Ahmadiyyat.

After this initial involvement in the Ahmadiyya Muslim Community, they began to stray; however, when Dr. Sadiq (ra) returned home to India after three years. It was after this time that they established their sect of Islam, particularly under the guidance of Malcolm X, Elijah Muhammad, and Louis Farrakhan. If it were not for the teachings imparted through the magazine, "Black



Islam" may never have come into being. "During the 1920s, positive and social religious interaction between Muslims of different racial and ethnic groups was encouraged by the Ahmadiyya Movement in Islam. The Ahmadiyya was unquestionably one of the most significant movements in the history of Islam in the United States in the 20th Century, providing as it did the first multi-racial model for American Islam" (5).

For decades, *The Muslim Sunrise* continued towards its goal. Not only did it explain the religion, but it also remained contemporary with its respective time-period by publishing articles that would be beneficial for that particular time and audience. During World War II, several articles were published about wartime. When America entered into the Cold War with the rise of Communism, the magazine expressed and clarified Islam's stance on Communism. It featured articles about science, art, and architecture. An article from 1932 entitled "Religion and Art" examined and compared the confusion that many have when first exposed to art to the confusion at being exposed to Islam. One may not understand a symphony or painting until it is explained by someone knowledgeable in that field. The same can be said for Islam in America. It has not been properly explained, but when it is

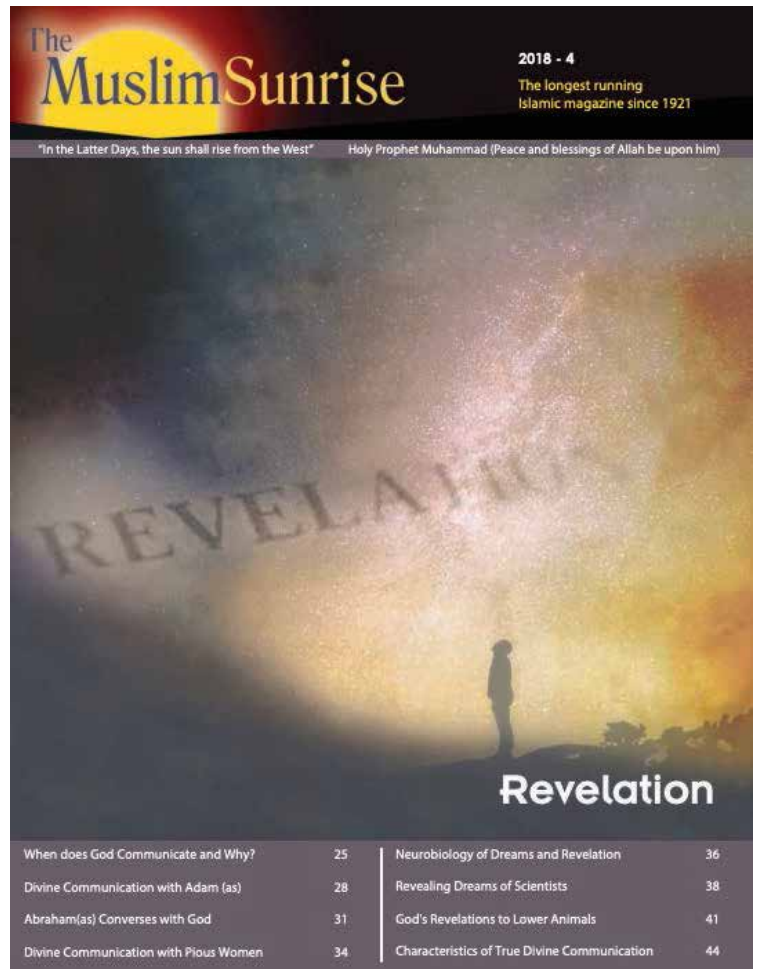


done so by someone who truly knows the religion, then the “Holy Qur’an will eventually influence westward just as it has done for centuries in the Orient” (6).

The current focus of the content of this magazine is to address contemporary issues that would attract both the mind and the “eye” of the general American public.

In the aftermath of September 11, 2001, Islamophobia was at an all-time high. The Muslim Sunrise published an issue dedicated to this topic, “Terrorism Has No Religion,” to provide a true Islamic point of view. This topic was of utmost importance then and continues to be so. Other examples of contemporary issues published were about the environment, church vs. state, and immigration.

The Muslim Sunrise is the first and longest-running Islamic publication in America, which still thrives on keeping its original purpose alive. It has opened doors to enriching interfaith dialogues and continues to invite non-Muslims to look into the peaceful and true nature of Islam through Ahmadiyyat. Through a wide variety of topics, the message of the Ahmadiyya Muslim Community has not changed. The message of true and peaceful Islam has been portrayed faithfully and explained carefully through The Muslim Sunrise to educate the American audience and have Ahmadiyyat reach all the corners of the world.



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# poetry CORNER

## CHOSEN BY GOD

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*It is Thy sheer Grace and Beneficence that Thou hast chosen me;  
Otherwise, there was no lack of servants in Thy entourage.*

*Those who claimed to be my friends have all become my enemies;  
But Thou hast not abandoned me, O Thou Who fulfills all my needs.*

*O my Unique Friend, O Refuge of my soul;  
Thou art sufficient for me; I need no other beside Thee.*

*Had it not been for Thy grace, I would have died in frustration;  
Only God knows where my dust would have been thrown.*

*O God, may my body and my soul and my heart be spent in Thy cause;  
for I find no one else who loves as Thou dost love.*

*From the beginning, my time was passed under Thy care;  
I was nurtured in Thy lap like a suckling baby.*

*I have not seen in mankind the fidelity that Thou hast;  
there is no comforter like unto Thee.*

*People say that one without merit finds no acceptance;  
And yet I have been accepted though I am without merit.*

*I have been the recipient of Thy numberless favors and bounties;  
Which would be difficult for me to count till the Day of Judgement.*

*What is my fault that I have received Thy command?  
Who am I to reject the command of the Omnipotent Sovereign?*

*My duty now is to carry out the command that I have received;  
Though in myself I am weak and feeble and sorrowful.*

---

A poem by Hazrat Mirza Ghlam Ahmad (as), The Promised Messiah and Mahdi  
(Brahin-e-Ahmadiyyah, Part V, Ruhani Khaza'in, vol.21, pp. 127-128)

# NEWS, VIEWS, & REVIEWS

## ThePrint

### ***Why I converted to Islam and buried my Hindu identity: Dalit Camera founder***

Raees Mohammed 5 February, 2020



Raees Mohammed at a Dalit Camera event | Photo: Baidurya

I learned one thing in my eight years' experience with the Dalit movement through Dalit Camera assignments, and my research on caste for the last 14 years. Babasaheb Ambedkar was right when he said that leaving Hinduism is the only way to fight caste.

Dalit Camera is a digital platform that documents voices of Dalits, Adivasis, Bahujans, and minorities through a website and a YouTube channel by the same name.

Following his footsteps, I chose to leave Hinduism and embrace Islam on 30 January 2020 in Kodungallur, a historical town in Kerala's Thrissur district. Kodungallur is where the first Indian mosque was built. I am now Raees Mohammed.

The date is significant. It is the day when the first Hindutva terrorist Nathuram Godse assassinated Mohandas Karamchand Gandhi. It is also the day when our beloved brother Rohith Vemula, who fought against caste discrimination in Hinduism, was born.

### **A religion for emancipation**

In my childhood, as a devotee of Lord Ayyappa, I had been to Kodungallur six times. It is also where CPI-ML (undivided) Kerala state secretary Najmal Babu embraced Islam in 2015. Rationalist Thanthai Periyar (father) had said that if one wanted to annihilate caste in 15 minutes and live with self-respect, then Islam is the only solution. Periyar had also suggested to Babasaheb Ambedkar to choose Islam as a religion for emancipation.

In my years of research, I too found Islam to be the only religion in India with the strength to annihilate the caste system.

The anti-caste movement has been the longest ongoing socio-cultural movement in India. The main demand is to consider 'untouchables' as equal citizens in Hindu society, and to be located under the ambit of the Constitution rather than Hindu religion. But I was curious why this easy solution to annihilate caste via Islam has never been even a reference point in Dalit movement and Dalit literature.

### **Fight for equality**

In January, I was invited to Kodungallur to address a gathering on the dangers of fascism, and against the proposed National Register of Citizens, the National Population Register, and the Citizenship (Amendment) Act, 2019.

Muslims are battling for their citizenship rights in Narendra Modi's India today. But theirs is a battle different from the struggle of Dalits. The former is for justice and citizenship. The latter is for something as basic as self-respect, to be treated as an equal human being. In that sense, Dalits have it much worse.

This is when I embraced Islam and buried my Hindu identity as Ravichandran Bathran. I do not want to refer to my Hindu name because if you dive deep, all Hindu names only indirectly refer to caste, and I don't want this Raees Mohammed to carry the old baggage. The name is not the real problem. After all, my parents named me with so much love. But the problem comes when the Hindu society

attaches that name to a caste and instils a stereotype of the hereditary occupation of scavenging. My father was treated badly because the Hindu society said he did a job that was considered filthy. This is hypocrisy of the highest order. First, you enforce a traditional occupation on some groups, treat their members badly, and then blame the people rather than the caste system.

My parents chose a Sanskrit name, an unusual practice among my relatives, who always chose names that are easily identified with Chakkiliyars or untouchables. But like my parents, I too experienced unequal treatment. My education and earnings did not change my identity, and never will. But we are fed with this lie by none other than the Dalit movements.

My father worked as a sanitary worker and my mother was a sweeper in a local school. For the last 15 years, I worked to address the discrimination and untouchability faced by my parents and tens of thousands like them because of their work — sanitation workers/sweepers/scavengers.

We belong to Chakkiliyar/Arunthathiyar caste in Tamil Nadu, who are called, especially by fellow untouchables, as migrants or outsiders. The reason being that Arunthathiyars' first language is close to Telugu. During my research in undivided Andhra Pradesh, Kerala, Tamil Nadu, Assam, Maharashtra, Himachal Pradesh, Kashmir, and Karnataka, I found that in all these states, the sanitation workers were addressed as outsiders. It doesn't matter whether they had migrated from other states. Interestingly, in all south Indian states, except in undivided Andhra Pradesh, sanitation workers speak Telugu. In Andhra Pradesh, they speak Hindi and a dialect closer to Odiya.

Scavengers and sweepers are not allowed inside the homes of upper-caste Hindus. Even the toilets are constructed outside the homes. Indian sociologists and anthropologists have a problematic understanding of caste and Indian homes, where Dalits have a separate entrance (as is visible from most buildings). Things are changing slowly in rural areas.

On the contrary, mosques have toilets within their premises. A toilet is not considered unholy. This is where I fell in love with mosques. I do not find any good reason why Dalits should continue to carry Hinduism on their shoulders.

### Who's a Dalit?

Many people request me to drop the word 'Dalit' from Dalit Camera. Dalit is not a term to refer to the physical body of untouchables, it's a revolutionary concept that Dalit Panthers conceived of. Now, I don't have a caste. But being part of Dalit Camera is a sign of solidarity I show to Dalit Panthers, and to my beloved Muslim brothers and sisters. For us, Babasaheb Ambedkar's image itself is enough. It conveys his ideology and idea of justice.

So, Dalits and Muslims have a battle to fight. The fight of Muslims is constitutional in nature, but the fight of Dalits is social, which is more difficult. Many Dalits still do not know that they are being treated unequally because of Hinduism. It's for this reason Dalits are not aware that they too might find themselves without citizenship one day.

*Raees Mohammed, formerly known as Ravichandran Bathran, is the founder of Dalit Camera @dalitcamera. Views are personal.*

## PRESS RELEASE



**AHMADIYYA  
MUSLIM COMMUNITY**  
*United States of America*

### **Muslims Thank America with Nationwide Day of Service**

Source: Press Release by the Ahmadiyya Muslim Community

February 15th marks a historic moment for the Muslim community in America as it completes 100 years since the establishment of Ahmadiyya Muslim Community USA, the oldest Muslim organization and movement in the U.S. The Centennial will be marked with an expression of gratitude to America for 100 years by serving local communities in each of its 62 chapters around the country. From feeding the hungry and food deliveries to tree planting and coat drives, thousands of Muslims will give back this Saturday in a show of gratitude.

As the oldest Muslim organization in the country, Ahmadiyya Muslim Community USA was established on February 15, 1920, when its first Missionary arrived on the shores of



the United States. In commemoration, February 15, 2020, will begin with an anticipated 10,000 worshippers gathering in the middle of the night at mosques around the country to pray for another century of progress for this nation. Later in the day, they will then roll up their sleeves for a collective community service project.

"We have been here 100 years, deeply love this country, and have a track record of serving this nation and its people since the beginning," said Amjad Mahmood Khan, National Director of Public Affairs for Ahmadiyya Muslim Community USA. "We invite Americans to join us at this historic moment and collaborate to make this country the best it can be."



### About the Ahmadiyya Muslim Community:

The Ahmadiyya Muslim Community is a dynamic, reformist and fast-growing international movement within Islam. Founded in 1889, the Community spans 213 countries. Ahmadiyya Muslim Community USA, established in 1920, is the oldest American-Muslim organization.

The Ahmadiyya Muslim Community is the only Islamic organization to believe that the long-awaited messiah has come in the person of Mirza Ghulam Ahmad (1835-1908) of Qadian, India. Ahmad claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad. The Community believes that God sent Ahmad, like Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Ahmad's advent has brought about an unprecedented era of Islamic revival and moderation. He divested Muslims of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings.



### ***The best defense against coronavirus***

Opinion by Colleen Kraft

February 26, 2020

(CNN) As an infectious disease physician and medical microbiologist who has successfully treated patients with Ebola virus disease in the US, I am being asked a lot of questions about the new coronavirus, Covid-19.

One person I spoke with was concerned that the reading glasses she had ordered from China might be contaminated with the virus and dangerous to her health. The short answer: highly unlikely.

While coronavirus can exist on surfaces for days, conditions such as temperature and humidity must be favorable. Covid-19 is primarily spread through close contact with someone who is infected.

During a viral pandemic, we are often our own worst enemies.

Point in fact: We touch our face with our hands, including our nose, eyes, and mouth -- areas with mucous membranes, an average of 15 to 23 times an hour. Much of the time, we don't even realize we are doing it. We also touch door handles, subway poles, handrails, saltshakers, other people's hands and grocery carts. We inhale tiny droplets that come from someone sneezing or coughing nearby.

The good news? The steps you can take to protect yourself against the extremely low chance that you might get exposed to coronavirus in the US will also guard against the widespread outbreak we are actually experiencing here -- seasonal influenza.

While at least 60 cases of Covid-19 have been confirmed in the US, no one has died of it here, while this year's influenza has infected at least 29 million in the US and killed about 16,000 so far.

Covid-19 is spreading easily and sustainably in the Hubei province and other parts of China, and has been confirmed in more than two dozen other countries. While the global death toll has so far topped 2,700, it's good to remember that more than 80% of the Covid-19 cases have been mild, requiring little to no medical intervention, and it is much less deadly than severe acute respiratory syndrome (SARS) and Middle East respiratory syndrome (MERS), which are also coronaviruses.

Here is the best advice I can give you, to avoid any virus and flu: Be intentionally hygienic in public and during interactions with others. Hand hygiene is a cornerstone of infection prevention. Effective hand hygiene requires appropriate duration and thoroughness, which should be a goal each time our hands are cleaned.

Use soap and water for the amount of time it takes to sing the "Happy Birthday" song, or an alcohol-based hand sanitizer. In a study we conducted on hand hygiene, the most common areas missed by hand washers were thumbs, wrists, and in between fingers.

When our clinical team was caring for four patients with the deadly Ebola virus disease in Emory University Hospital's isolation unit five years ago, our protocol for donning (putting on) and doffing (taking off) our personal protective equipment (PPE) -- disposable scrubs, a Tyvek suit, shoe booties, two pairs of gloves, apron, respirator, and hood -- was a matter of life and death.

During simulations, we determined that the two points of highest risk for self-contamination were insufficient hand hygiene and during removal of the powered air purifying respirator. In resource-scarce areas where Ebola outbreaks have occurred, the danger to health care workers is even more pervasive.

Our team was successful at safeguarding our well-being because we monitored each other. Each time we put on or took off our PPE to enter or leave the isolation unit, a colleague with a checklist was watching to make sure we didn't miss a step.

Protection of health care workers is vital with Covid-19 as well: so far, more than 1,700 health care workers in China

have been infected and six have died. That is worrisome. We don't want to lose health care workers as happened in Sierra Leone and Liberia with Ebola, where there are monuments to the hundreds of health care workers who died there.

In the real world, it would be unrealistic to walk around wearing protective clothing and respirators. But there are lessons we learned that can apply to any situation.

For instance, my family just flew from Michigan to Atlanta, and asked me, what do we do on the plane? Should we wear a mask? My answer -- do what you should do every time: Don't touch surfaces and then touch your face. It doesn't have to be in a fearful or compulsive way -- just be aware and mindful of protecting yourself.

A mask that you have never used before and wear all day long, that gets damp, is not going to help you. You may touch it a lot because it is uncomfortable, lowering its effectiveness.

Quite simply, good hand hygiene and face hygiene will protect you from a lot of illnesses, including Covid-19. Risk is dependent on exposure. Some people will have an increased risk of infection, such as health care workers caring for patients with Covid-19 and other close contacts. For the general public in the US, who are unlikely to be exposed to this virus, the immediate health risk from Covid-19 is considered low at this time.

My risk, being an infectious disease physician, is slightly increased, since I see individuals with respiratory viruses. But my best defense is the same as yours: be aware of potential exposure and mitigate it, be mindful of what you touch, and be sure to wash your hands well and often.

# DAILY SABAH

***Growing Islamophobia 'intolerable,' UN chief Guterres says***

by Anadolu Agency , Feb 16, 2020



Growing Islamophobia 'intolerable,' UN chief Guterres says.

The U.N. chief on Sunday voiced his concern over rising Islamophobia in the world, calling it "intolerable." Antonio Guterres' remarks came during a joint news conference with Pakistan's Foreign Minister Shah Mahmood Qureshi in the capital Islamabad, where he arrived early Sunday on a four-day visit.

"We see today that migrants or refugees sometimes are attacked by populist politicians or other religious haters. It is, for me, absolutely evident that we need to fight Islamophobia very strongly," Guterres said.

He said that hate speech is one of the most important instruments of Islamophobia and that the U.N. has recently launched an initiative to counter hate speech

Referring to a joint initiative by Turkey, Pakistan and Malaysia to counter Islamophobia, the U.N. chief said his initiative, headed by his special advisor on the Prevention of Genocide, will also go on the same lines.

"We are totally committed in our action around the world to fight against all forms of populism that try to use Islamophobia and other forms of hatred, as a tool to win votes, which is totally unacceptable," Guterres added.

There is a need to preserve harmony among religions, he said, adding, "And I believe that my visit tomorrow to the Kartarpur corridor will be the symbol of that dialogue, debate and tolerance."

Qureshi also expressed his concern over growing Islamophobia. "It's very dangerous. It has already started impacting European politics, as you've seen how the far right has taken advantage of that."



(CNN)The Church of England has decided to apologize for racism experienced by "countless black, Asian and minority ethnic people" over the past 70 years.

The Church said in a statement that the General Synod, its legislative body, voted on Tuesday to issue an official apology and commission an outside expert to prepare a report on racism, race and ethnicity in the church.

Speaking at the synod, the Archbishop of Canterbury Justin Welby, who is the church's most senior bishop, said there was "no doubt" that the Church of England was still "deeply institutionally racist".

"We did not do justice in the past, we do not do justice now, and unless we are radical and decisive in this area in the future, we will still be having this conversation in 20 years time and still doing injustice," he added.

Welby was responding to a speech given by Reverend Andrew Moughtin-Mumby, a member of the synod from Southwark Diocese in London. Moughtin-Mumby introduced the motion that called for the apology, and told the synod about the harrowing experiences of the family of Doreen Browne, one of his parishioners.

He said that in 1961, the family was barred from entering St Peter's Church in Walworth, south London, because of the color of their skin.

"Doreen's family suffered a horrible, humiliating racism which still affects Doreen's relationship with the Church even today," he said. He added that while the Browne family eventually found a parish church they were welcomed in, many who arrived from the Caribbean didn't and ended up leaving the church as a result.

"That is a scandal of our own," he said.



The statement from the church specifically mentions the so-called Windrush generation, the first large group of Caribbean migrants to arrive in the United Kingdom after World War II.

They were invited by the UK government to come and help rebuild Britain after the devastation of the war. Hundreds of thousands of people came from former British colonies. Until a new immigration law came into force in 1973, Commonwealth citizens and their children had the automatic right to live and work in the UK.

When successive British governments adopted a tougher approach to illegal immigration in recent years, descendants of these first immigrants found themselves under scrutiny.

The government adopted new laws in 2012 that require employers, landlords and health service providers to demand evidence of legal immigration status.

Some descendants of the Windrush generation have struggled to prove their status, because they don't have these required documents. As a consequence, some lost their jobs, others were evicted from their homes, and a few were reported to have been threatened with deportation.

The government was forced to apologize -- repeatedly -- for their treatment of the Windrush generation and their descendants. Now, the Church of England has followed. "We have damaged the Church, we have damaged the image of God and most of all, we have damaged those we victimized, unconsciously very often," Welby said.



A Utah bill that would reduce polygamy among consenting adults from a felony to an infraction — on par with a traffic ticket — was unanimously endorsed by a state Senate committee earlier this week, despite opposition from critics who argue the law could potentially protect abusers.

The move advances Senate Bill 102 to the full chamber for a vote.

"Vigorous enforcement of the law during the mid-twentieth century did not deter the practice of plural marriage," Sen. Deidre Henderson told NPR.

The Republican senator, who sponsored the legislation, contends strict government regulations have only served to drive polygamous families underground "into a shadow society where the vulnerable make easy prey."

There are an estimated 30,000 Utahans currently living in polygamous communities, the Associated Press reported.

The Church of Jesus Christ of Latter-day Saints officially disavowed the principle of plural marriages in 1890, though the church acknowledges that the practice continued and was condoned for decades afterward. Today, the church excommunicates practicing polygamists.

Under existing state law, it is a felony punishable by up to five years in prison. Those also convicted of fraud,



### ***Utah Bill Decriminalizing Polygamy Clears First Hurdle, Moves To State Senate***

February 12, 2020



child abuse, sexual abuse, domestic abuse or human smuggling or trafficking could also face an additional 15-year sentence.

"Branding all polygamists as felons has facilitated abuse, not eliminated polygamy," she added, urging lawmakers to lift the veil of secrecy around the practice. Henderson also notes the bill increases penalties for bigamy in concert with abuse or other serious crimes, including fraud and child-bride marriages.

"We are basically codifying the long-standing practice of the Utah Attorney General's office: don't prosecute otherwise law-abiding polygamists unless other crimes are being committed," she said.

Meanwhile, other advocates for victims of polygamous communities say the bill also provides protections for abusers, pedophiles and traffickers.

Sound Choices Coalition, a nonprofit organization working to end polygamy, is leading a campaign to defeat the bill.

"Mormon polygamy is NOT A CHOICE, as fundamentalists would like you to believe," the organization's statement reads.

"Offenders use Section 132 [of the LDS book of scripture called Doctrine and Covenants] to justify crimes and deviant behaviors; to subvert and oppress their wives and their numerous offspring who have been indoctrinated from birth into believing that a loving God commanded such suffering and disparity," it adds. Angela Kelly, the group's director, spoke against the bill before the panel's vote on Monday.

"To make this an infraction? You're essentially saying this is an OK lifestyle," Kelly said, according to Salt Lake City's Fox 13.

The church did not respond to NPR's requests for comment.

In 2013, polygamist and reality TV star Kody Brown and his four wives, Meri Brown, Janelle Brown, Christine Brown and Robyn Sullivan, challenged Utah's criminal polygamy law. The family stars in the TLC series, *Sister Wives*.

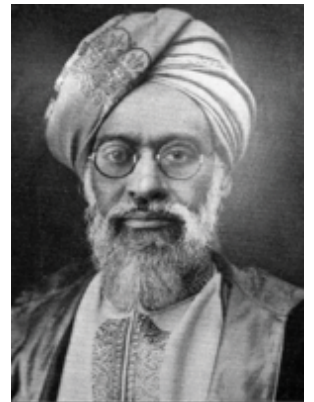
While the family won in a district court, the U.S. Court of Appeals for the 10th Circuit dismissed the case in 2016, saying the Browns faced no credible fear of future prosecution because local prosecutors had adopted a policy of not prosecuting cases in the absence of additional crimes.

The following year the U.S. Supreme Court declined to take up the Brown case challenging the law.

## NORTHWEST ARKANSAS Democrat Gazette

***Islam's ideals of peace arrived in US in 1920***  
by Hameed Naseem Faith Matters | February 22, 2020

This year Ahmadiyya Muslim Community celebrates its 100th anniversary in the USA. Mufti Muhammad Sadiq was the first Islamic missionary to set foot on the soil of these United States. Upon his arrival on Feb. 15, 1920, at the Philadelphia port, he was taken into custody before disembarking to be sent back to India. He had indicated that the



purpose of his visit was to preach the message of Islam to Americans. Mufti Muhammad Sadiq had preached Islam in England for several years before coming to the US. He appealed the decision and was incarcerated in the Philadelphia Detention Center, where in a matter of weeks, Sadiq was able to convince some 19 people of various nationalities from among the detainees to accept Islam. He was released in April 1920.

Mufti Muhammad Sadiq set out to introduce the teachings of Islam as explained by the founder of the Ahmadiyya Muslim Community to the American people through public lectures and articles in the newspapers. He established his mission headquarters first in New York and then in Chicago. He forged contacts with other Muslim communities that had immigrated to the United States from

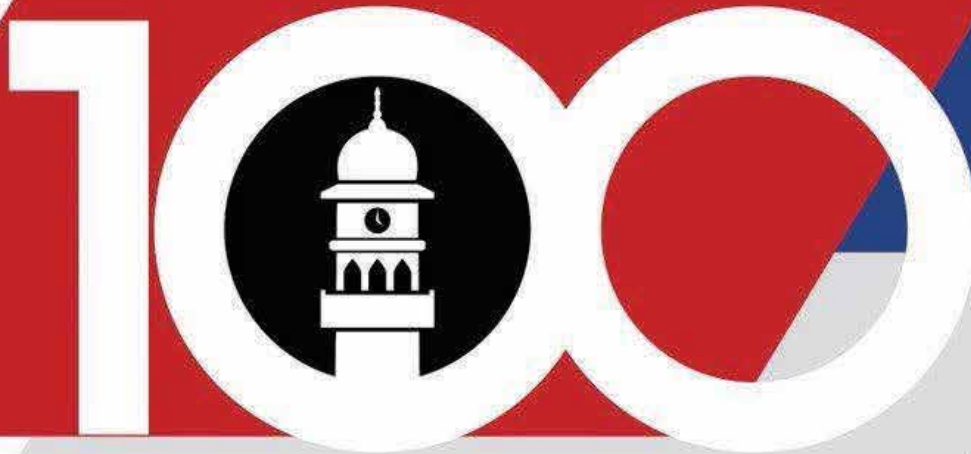
various Arab countries and from the Balkan states. In 1921 he started publishing a quarterly journal, *Moslem Sunrise*, that is the only continuously published Islamic magazine for 100 years. The journal defended Islam against false accusations published in American newspapers and magazines.

By 1922 Mufti Sadiq had gathered communities of newly converted Muslims in Chicago, Detroit, Gary, Ind., and St. Louis. These were from white, brown and black races, all worshipping together without distinction. Mufti Sadiq was traveling widely, giving lectures at schools, clubs and lodges. African-Americans were the most active members of the new community. Several of them became very successful missionaries under the able leadership of Mufti Sadiq. Before he returned to India in 1923, Mufti Sadiq had created vibrant multicultural communities of Ahmadi Muslims in many big cities in the Eastern and Midwestern United States.

Ahmadiyya Muslim Community was established in 1889 in Qadian, a small hamlet in the state of Punjab. The founder, Mirza Ghulam Ahmad, declared that violent Jihad has no sanction in Islam; instead Qur'an urges Muslims to carry out defense of Islam through dedicated efforts to cleanse one's own soul and to become a role model for others to follow. The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism.

Congratulations, Ahmadiyya Muslim Community, USA, for a great century of working to promote tolerance and harmony among the various ethnic and religious communities in the United States of America. Let us join hands to pray that the mission of Ahmad comes to pass in our lifetime, and that we see with our own eyes the end of religious and ethnic wars, incessant violence and unending hatred in the world. May morality, justice and peace prevail. Amen.

## AHMADIYYA MUSLIM COMMUNITY USA



### 1920–2020 CENTENNIAL

# FROM THE ARCHIVES

(Muslim Sunrise, 1949. Fourth Quarter. Vol.XXI)

## A Message To Ahmadiyya Muslims on the 2nd Annual Convention of the American Missions September 17-18, 1949

Hazrat Amirul Muminin, Khalifatul Masih II, Head of the Ahmadiyya Movement in Islam

York House, Lytton Road  
Quetta, Pakistan  
2nd September, 1949

My dear friends and spiritual children of the United States of America,

Assalamu Alaikum-wa-Rahmatullahi-wa-Barakatuhu

I have been asked by our Missionary-in-Charge in the United States of America, Mr. Khalil Ahmad Nasir, to write a message for you to be read in your Second Convention. It is a great pleasure for me to do so. Twenty-nine years ago, I sent Mufti Mohammad Sadiq, an old companion of the Promised Messiah (peace be on him), to introduce the Ahmadiyya Movement in your country. He after reaching the United States of America, chose Chicago as the center of his mission. His was a lonely voice raised in support of the truth about a quarter of a century back; and probably the people laughed when they heard him preach Islam and call them to Ahmadiyyat—the true and divinely inspired interpretation of Islam. Probably they thought that this grey bearded man was mad just as the peoples of old thought every prophet and his disciples were mad. But those who thought so were mad themselves. The sheep that does not recognize the shepherd is mad and destined for destruction, for it becomes the prey of that old wolf—Satan; and loses all hope of salvation.

My dear friends and children! No country and no people are absolutely without any seekers after truth. The voice which was taken as the babble of a mad man by many, began to attract some of those who were destined to be the pioneers and torch-bearers of truth in the United States of America. Maybe some of them are still alive, maybe none are. Even if all of them have left this world, their spirits might be hovering over your heads just now seeing in you the seed which is being broadcast by God in the wilderness, as well as in some

well prepared soil, to grow in time and become a heavy crop to give a new life to millions and millions of people of your country.

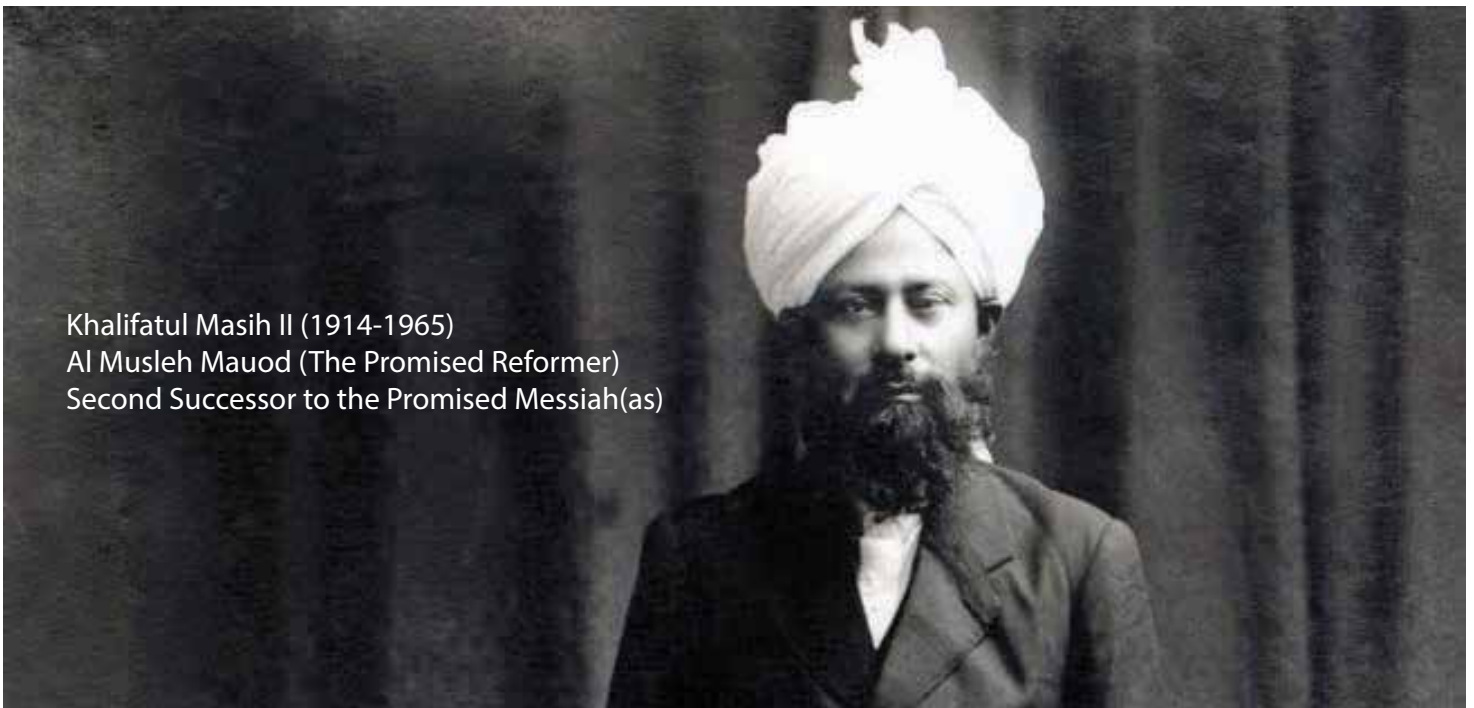
My friends and children! Ahmadiyyat is the message of God Almighty and not a scheme conceived by any mortal being. So, you should look upon it as such and try to follow it literally and with great care. No good citizen breaks the law of his country and so is the case of a true believer. He knows that the law of God is based upon infallible philosophy and is for his good and betterment. So always try and strive to know more and more about Islam and Ahmadiyyat, so that your actions may be in complete accord with the law chosen for you by your Creator. God Almighty says in the Holy Quran, "Today I have brought to perfection the spiritual code according to which you have to live and thus I have filled for you the cup of my blessings to its very brim." This verse shows that every order and injunction given by the Holy Quran is for the spiritual uplift of man and not as an arbitrary order to make the human beings feel their serfdom to God. God has nothing to gain if we follow 'The Law'. It is we who benefit from it and so the person who is lukewarm in his obedience to the law in letter and in spirit, is himself the loser. Woe to him who finds the door of heaven opened for him but turns his face and goes astray. So I advise you with all the love I bear for you, to avail yourselves of this great opportunity of being pioneers of the truth in your country and set a grand example of true obedience to God and His religion for your contemporaries and for the coming generations, so much so that you become in the eyes of God, the deliverers of your country and your people; and become like the first disciples of the prophets of old. Those disciples had no special claims on God; their only claim was that they were the first to believe, first to make sacrifices and first to live a life which was not in conformity with the lives of their countrymen. They bore and bore well all rebuke; they took with a light heart all ridicule and stuck to the way which God chose for

them and thus they became the chosen people of God. Old orders and governments die out giving place to new ones but these disciples' good name has been kept alive all along. Mighty nations have perished; strong governments have succumbed but these people never died and are still living in the memories of millions of people who love them more than their own kith and kin.

Dear friends and my spiritual children! Fortunately, you have got the same opportunity, being the first bearers of truth in the United States of America, being disciples of the disciples of the Promised Messiah (peace be on him)—beloved of God, His only begotten son, in the same sense as the Christ was. God has no son but those who gain His presence and win His pleasure through steadfast love and never wavering faith, become like sons to Him. Nay even more than that. A father may forsake his son in certain circumstances but God never forsakes His beloved ones. You have a further blessing that you found the time of the Promised Messiah (peace be on him) but are also like the first disciples themselves. So, rise to the grand occasion and act according to your exalted positions. Do not forget that everybody is directly responsible to his God. Therefore, do not copy anybody's weaknesses but follow the word of God. Therefore, do not copy anybody's weaknesses but follow the word of God and His

Prophets and try to live a life even more pious and cleaner than the lives of those who have come to teach you. I also hope that my representatives there will set a good example for you and will not act in a way detrimental to the cause of Islam and misleading the seekers after truth. Woe to him who gets the opportunity of bringing people to the fold of God but delivers them to His eternal enemy—Satan. May God help you, your preachers and your country, so that all of you gain the blessings of God and your country, through your untiring efforts and the grace of God, becomes one of the first strongholds of God and His true and living religions—Islam, which is truly represented in our time by Ahmadiyyat. AMEN.

Yours very sincerely,  
Khalifatul Massiah II



Khalifatul Masih II (1914-1965)  
Al Musleh Mauod (The Promised Reformer)  
Second Successor to the Promised Messiah(as)





# Questions & Answers

## *What does “Rising of the sun from the West” mean?*

Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, wrote: “I certainly believe in the rising of the sun from the West; that said, it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam”.

Reference:

Izala-e-Auham, P. 515; Ruhani Khaza'in, Vol. 3, Pp. 376–377

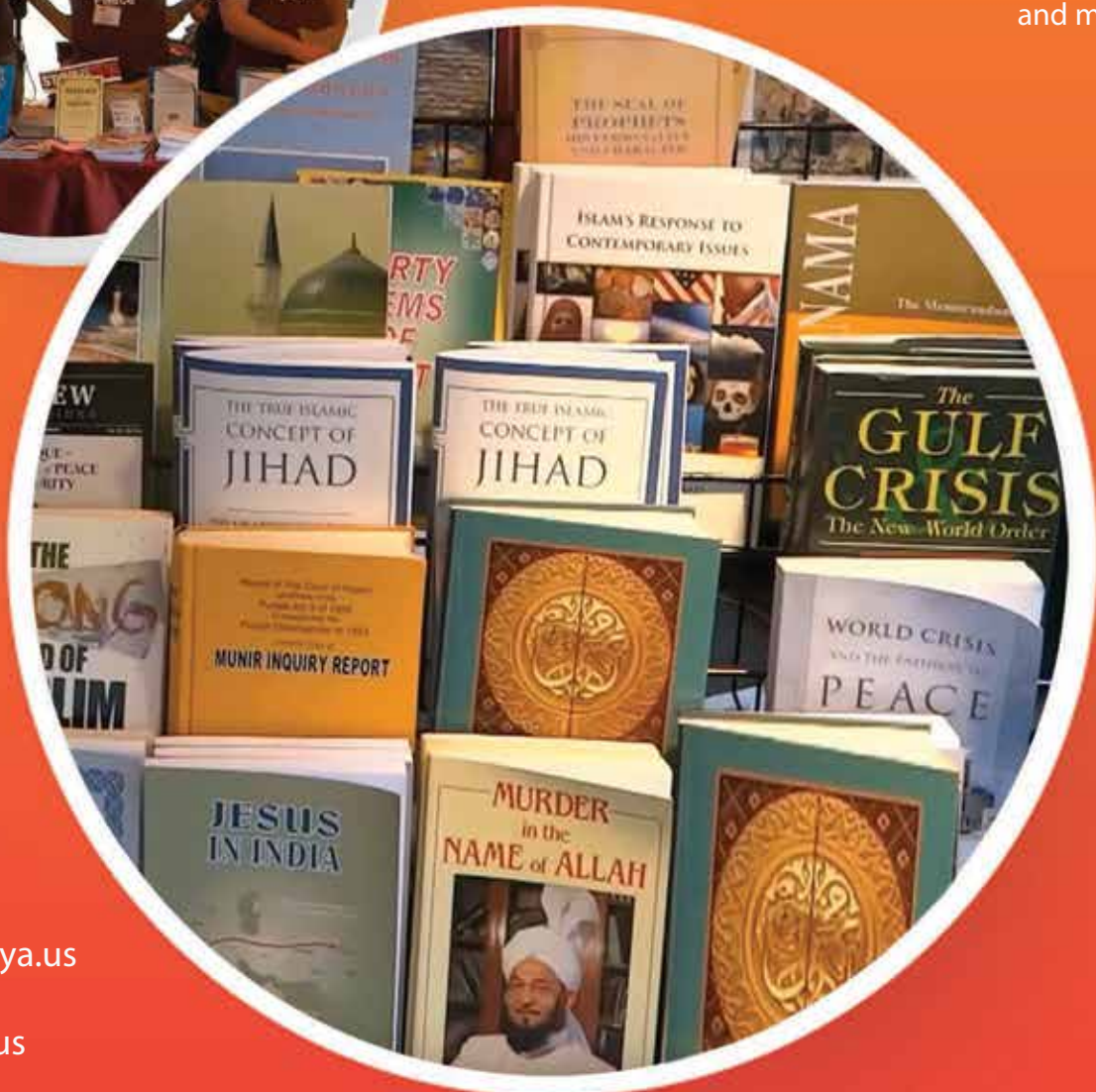


# Islamic Book Store, USA

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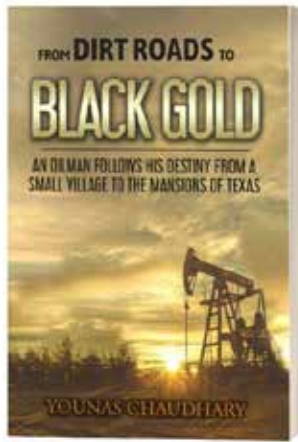
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# Be Inspired

I recently wrote a book titled “From Dirt Roads to Black Gold” which is a story of my life. I grew up in a small village in Pakistan and arrived in Edmonton, Canada with just \$30 in 1973. I did backbreaking hard work, encountered frequent challenges and religious persecution. I persevered and built several successful businesses in the USA and Canada using common sense, hard work, consistency and determination. My wife was diagnosed with Parkinson’s disease in June 2014 and this led me to write this book.

I grew my businesses in a highly competitive, extremely fluctuating market. This book is for those who have ever doubted themselves or their abilities. My message is simple: perseverance, consistency and self-belief will make you successful. All proceeds from the sale of this book will benefit charitable causes supported by the YBC Foundation.

Book will be available soon in Urdu and Hindi translations

Website: [YBCFoundation.com](http://YBCFoundation.com)

Phone: (281)893-1100

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